



# B'NAI B'RITH MAGAZINE

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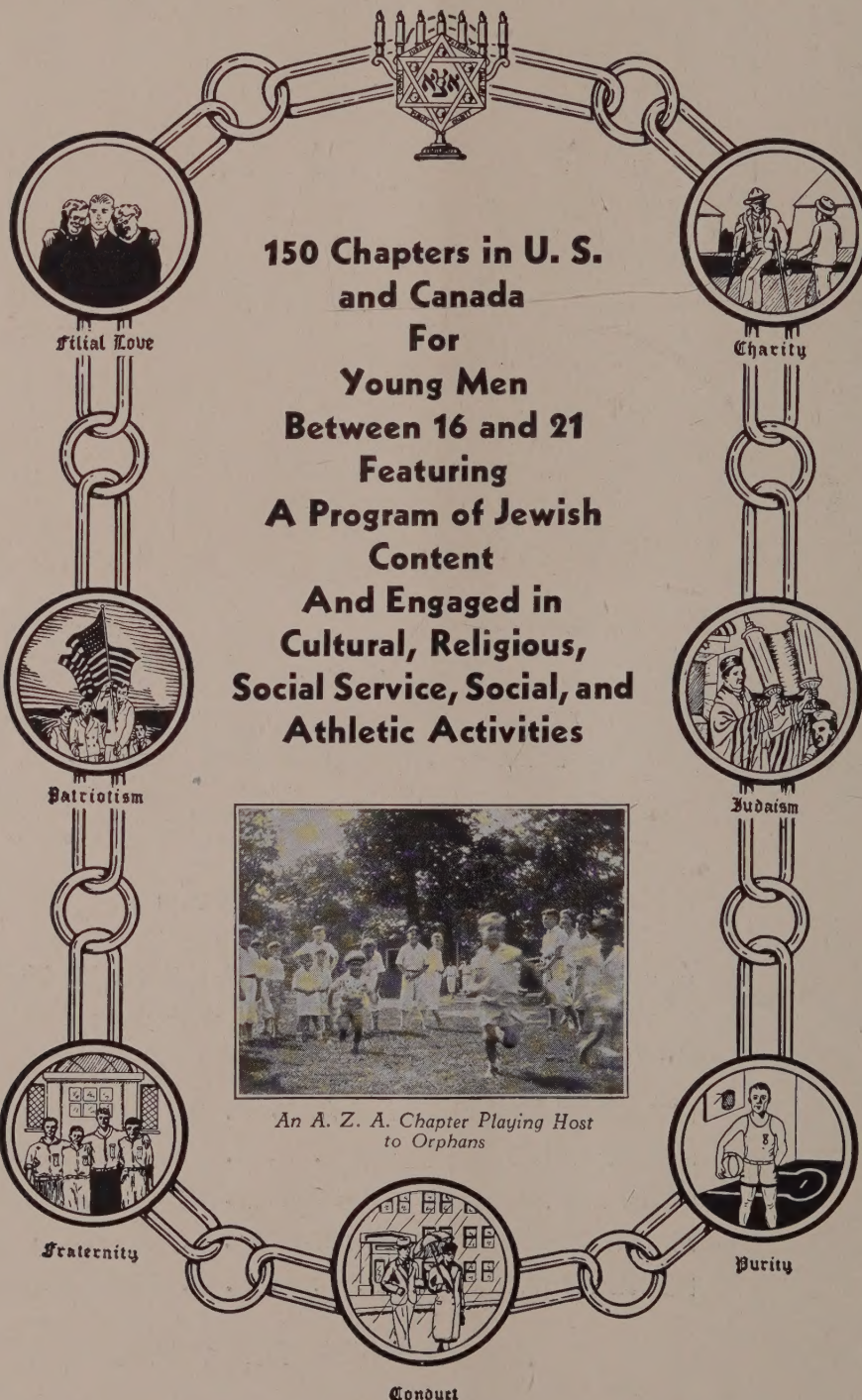
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# WIDER SCOPE PREPARES FOR TOMORROW

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*An A. Z. A. Chapter Playing Host to Orphans*

## GIVE TO THE WIDER SCOPE

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# B'NAI B'RITH MAGAZINE

*The National Jewish Monthly*

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## EDITORIAL COMMENT

### A Lesson for Destroyers

WE think Passover is an admonition to little men who clamor for the destruction of Jews. It is a dramatization of our immortal character.

"Behold," it says, "this Jew. This night he plays the king on a throne he has made in his house, a king at his feast; but the majesty of the Pharaohs is in the dust.

"Pharaoh is but a museum relic, a grain of dust that blows on the desert; but this Jew lives to sing this night the miracle of his immortality.

"This Jew humbly bows this night before the Most High whom he has seen as the King of all the kings and by Whose might alone he has lived; but the power of all his enemies that lived by the arrogant sword is no more than an evil page of history.

"Consider, then, little man, him whom you seek to destroy. Consider, little man, the dust that envelopes the powers that have said, 'The Jew must be destroyed.'"

The Passover is also an admonition to the Jew . . . "You live beyond the times of the powers that persecuted you; but do not be vain-glorious as one who says, I can not die. I am the immortal Jew."

"The seed of immortality is in you but in you is also the seed of death; you alone can destroy yourself. There is no death for the Jew except that which he gives himself by indifference, by going away from his house and forgetting.

"He lives by the power of the spirit, but the spirit falls from him and he dies when he forgets his inheritance and does not hand it down to his children. Then he is destroyed and joins the dust with the majesties whose swords could not destroy or whose fires consume him.

"What a desecration! The spirit which his fathers saved even from the burning place, which they guarded when they were stripped of all earthly possessions, he flings away and perishes.

"Then the Pharaoh is triumphant at last."

\* \* \*

### A Story of Matzos

THE Soviet this past month has had opportunities to observe the deathless nature of the Jewish spirit.

These fifteen years Communism has made war on Judaism as well as other religions. To be religiously

Jewish has been a disqualification that has barred Jews from association with the privileged Communists for whom are the best jobs and a better distribution of food.

Especially in the Passover season have the Communists employed the opportunity for campaigns against the Jewish religion. With banners they have marched through the streets jibing at the ancient customs of the season.

Passover, they have shouted, is especially opposed to Soviet ideals. The Jews, they said, were making festival by which to remember the time they were slaves. Oh, the slavetimes must be forgotten!

But the religious Jews assembled for their Seders and remembered they were slaves, not with pride but with grateful humility to God who had lifted them up and taken them from the hands of Pharaoh and divided the sea against him.

In the past month the Soviet observed that Judaism was far from extirpated. It had permitted packages of matzos to be sent to Jews of the Soviet by relatives in America in whatever instance such shipment was requested.

There ensued a pouring of matzos into Russia that was like the fall of the manna from heaven. The ancient tree was still standing in a hostile soil even where numbers of Jews have joined together to tear it down.

\* \* \*

### Fifty Years of Jewish Life

IT was fifty years ago that the old Russia began ridding itself of Jews and giving them to America. In the free soil there grew a noble culture that was only a stunted growth in the Russian pale. Last month in New York, Jews celebrated the fiftieth anniversary of the good fruit.

The Jews of the eighties came here with empty hands and were embraced by an America which in that time still was faithful to its traditional role of refuge for the oppressed. They came with empty hands and hearts full of dreams and poetry and creation.

Out of the stuff of their hearts they made a Jewish theater, created a Jewish press and a Jewish literature, supported by the meager earnings from sweatshops and peddlers' packs.

From crude beginnings their stage became a rich contribution to the art of America; its actors, putting



aside Yiddish for awhile, from time to time brought distinction to the English-speaking theater.

The Jewish press became far more than a tittle-tattle of the day's gossip. It was a purveyor of literature in a time before the printing of books was established on a mass production basis; it summoned to its staffs literary artists who were happy to write for a pittance.

Fifty good years of this have passed. What does the future hold? Can the Yiddish press, can the Yiddish stage live beyond the life of the Yiddish-speaking generation which is being only meagerly replenished?

Will Jewish culture live rather in English, in the distinctive work of English-speaking Jewish writers (children of the immigrants of the eighties) whose numbers yearly increase? . . . Novelists, dramatists, poets.

\* \* \*

## We Congratulate the Sisters

OUR new times discover women in the forefront of those endeavors which have to do with the purpose to create a better world. They are seen at the Geneva disarmament conference and in the leadership of enterprises that are broadly connected with that which is called social justice.

But in such activities American Jewish women long ago ceased to be novices. Forty years ago, when it was still said that the life of a woman must be lived within the narrow compass of home and church, American Jewish women struck out for a wider life.

Still the surpassing home-makers, they found new causes to which to apply their zeal and intelligence. They were mothers in Israel serving the social family as well as their own. And so the Council of Jewish Women came into being, a national body.

It was wise as well as zealous. It did not concern itself with the intellectual improvement of its dues-paying members alone, as so many women's clubs do. It gave its mind to the perpetuation of Judaism, sought out sequestered Jewish communities and brought Jewish education to the children.

It was concerned with the well-being of the Jewish immigrant who was then coming here in numbers, met him when he landed, followed him to the western cities in which he settled, helped in the difficult adjustment to a new life, saw to the education of his children.

It looked beyond the house of Israel to the function of the Jewish woman as a citizen. In this community and that it joined with public groups for the improvement of public education. It spoke for the public opinion that desired a cleaner press. Here and there it established funds for the education of youths whose poverty would have deprived them of the privileges to which by their talents they were entitled.

It looked beyond the horizon of the nation and long ago saw that peace lay not in armaments but in the justice of arbitration. For this it made its voice heard.

The Council of Jewish Women celebrates its fortieth anniversary this year and we congratulate it on forty fruitful years. B'nai B'rith senses the kinship of common service.

\* \* \*

## "The Right to Live"

THAT is the title of a publication recently launched in Paris by the International League to Combat Anti-Semitism. Certainly a demand for "The Right to Live" is the sum and substance of the Jewish answer to enemies.

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"I ask for no privilege," says the Jew. "As a human being I require no more than the right to live.

"The right to live is not a mere sanction to exist. It involves all that we call human rights: The right to earn a living, the right to education, the right of suffrage, the right to stand in the world the political equal of any other man, the right to make one's own way to whatever successes his talents merit.

"The right to live means the right to live as an effective man in the world, joining with other men to build a nobler society. For life is not separately lived and he who is for himself alone does no more than exist. To set men apart, to exclude them from co-operative society, to say to him, 'You may not labor with us to carry the common burden because you are a Jew,' is to deny the right to live.

"The right to live requires that a man must be permitted to make the best of what talents have been given him, to the end that he may make a worthy contribution to the social body of which he is a member. The right to live is denied when it is said, 'You are a Jew and, therefore, you may not enter our schools. You are a Jew and, therefore, we shall drive you from our classrooms'."

This is life and the Jew demands the right to live it. Anti-Semitism in its more modern forms condescends to permit the Jew to exist. The Jew insists on his right to live fully.

\* \* \*

## A Fine Thing in Jewish Life

THE population of Jewish farmers in the United States numbers 100,000. They were peddlers, needle-workers, tenement house dwellers, and on the farm not all have become rich but all have found peace and the plenty that is for those who have come to content.

These thirty-two years there has been outstretched a friendly hand for Jews who desired to return to the ancestral plow: The Jewish Agricultural Society which not



only lends money for the purchase of farms but also teaches the unfamiliar hand to guide the plow, to sow the grain, to reap the harvest.

The bitter winds of these times blow on the farm as on industry, but the Jewish farmer has stood by his plow, contented, because, if profits are meager, there is, at least, bread and a house for his family.

Beyond the cold figures of the annual report of the Jewish Agricultural Society romance glows . . . The story of ghetto men who have broken down the walls to breathe the fragrance of boundless spaces; of the helpfulness that is in Israel for its kinsmen; of the making of good lives from vestiges of existence.

The figures themselves are thrilling. To Jewish farmers in forty states \$6,756,000 has been loaned to be repaid over long stretches of years, without bonuses or commissions or payment of renewal charges, even when loans are made on second, third, fourth, and even fifth mortgages.

There are those who work at trades in the city and whose hearts long for the hills. For these the society recently has purchased acreage thirty-two miles from New York and subdivided it into small farms. The city workers commute daily between their farms and their shops, earning their livings at their trades, building their futures on their farms.

To the Jewish farmer the society sends experts to advise and instruct; through a purchasing service it enables him to buy supplies cheaply; it provides him with Jewish farm hands through an employment agency it conducts and has placed 17,248 young Jews in farm work; it teaches him farm sanitation; it is sensitive to his religious aspiration and lends him money for the erection of synagogues.

No loud-sounding trumpets proclaim these works, among the finest in American Jewry.

\* \* \*

## Two Brethren Who Have Passed

**B**ETWEEN Milford Stern of Detroit and Nissim Effendi Aarishak of Adrianople, Turkey, was all the difference of the civilizations in which they lived. Though by language they could not understand each other, their hearts beat to the same ideals, their hands labored to the same Jewish purposes. They were brethren, each a leader in B'nai B'rith. They died last month, Milford Stern at the age of fifty, Nissim Effendi Aarishak, age seventy.

Milford Stern leaves to posterity an exemplar that answers the oft-asked questions, What is a Jew?

In him the Jew was essentially a never-tiring servant of Jewish life. His competent hand was in many works that are Jewish, works of religion, works of social service, works of Jewish education.

He possessed the flame that we call Jewish idealism and in his serving he followed its light.

He was lawyer and business man to whom Judaism was no mere pastime of the leisure moment. It had to do with the day's life and was as important as the day's business.

Wherever he was called for duty he answered, and three days before his death he had accepted for the third time the presidency of the Jewish Welfare Federation of Detroit, a difficult task in a difficult time.

To the Jewish faith he gave the assistance and fervor of a most intelligent layman and stood among the leaders of Reform Judaism in America. The Union of Amer-

ican Hebrew Congregations knew him as a member of its executive committee and he was one of its Social Justice Committee which translates Jewish ideals in terms of today's social problems.

B'nai B'rith knew him as a most faithful brother, as a trustee of his District Grand Lodge, as a trustee of its National Jewish Hospital in Denver.

He was ardent for Zionism, a cause for which he went preaching when he returned, inspired, from the Holy Land.

Nissim Effendi Aarishak was of the same quality. A distinguished citizen of Turkey and a fervent Jew; a member of the High Tribunal of Appeals, chairman of the B'nai B'rith of Turkey, a leader in the Joint Distribution Committee's activities in his land.

"General mourning was declared during the progress of his funeral," the Jewish Telegraphic Agency reports. "All the Jewish shops were closed . . . the entire Jewish community attended the last rites."

\* \* \*

## The Jew and His Country

**T**HE *Army and Navy Register* which, if it isn't the voice of the army and navy, is considered at least the echo of its voice, printed an article about Jews last month. It was aggrieved at Jews who are pacifists and who oppose compulsory military drill and favor disarmament.

"The Jews as a race have notoriously little stomach for military service," said an editorial article in the *Register*. "The pay is poor, there is no profit in it, and worse, they might be called upon to die for their country of adoption . . . They are willing to exploit our country, but not to defend it."

If, in general, the *Register* echoes the voice of the army, in this scurrility it echoes rather the voice of Hitler most distinctly. For this is not the voice of the army which knew the Jew on all the battlefields, which has seen the star of David frequently over his graves and has seen him decorated with the Congressional medal for valor in numbers far out of proportion to his numbers in the population.

A better witness than the *Register* is General John F. O'Ryan, in whose division, the 27th, were two thousand Jews.

"They were all volunteers," General O'Ryan testifies. "I could not see any difference between them and soldiers of other racial or religious backgrounds. Among the officers who were Jews, a high percentage stood out prominently for efficiency . . . From my observation I would say that soldiers of the division who were Jews were on the whole popular with their comrades, were rated above the ordinary in intelligence and courageousness."

Of course, Jews are peace-makers. They see with their prophet who said, "How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth peace." Up the mountain they march with all those Christians who in these past years have been heard calling for an end of wars, for a hammering swords into plow-shares and spears into pruning hooks.

With all men who love humanity they despise war. All the more significant, therefore, is their valorous response to duty when the nation summoned them. Their record has been compiled and is available to any investigator.



SHMARYA LEVIN, the famous author and figure in Jewish life, has already published the first two volumes of his autobiography: "Childhood in Exile" and "Youth in Revolt." The third volume of this classic work is about to be published. This article is the first chapter in the third volume, which will be titled "The Arena."—EDITOR.



IN human history, as in the processes of nature, there are no jumps. From a distance we see the epochs foreshortened, and they seem to emerge in sudden, blind upheavals. Actually, in great things as in small, there is a transitional period; and if we examine the period closely, we see old forces working parallel with new. Gradually the forces converge at an acute angle, and finally they run into one another. After a bitter struggle the old is swallowed up in the new.

Such a transitional period of struggle is contained in the history of Russian Jewry for the last two decades of the nineteenth century. The old epoch of Jewish passive resistance, or rather endurance, was coming to an end; it was being replaced by a new epoch of organized effort, of planned activity, having as its goal more tolerable human conditions. The old epoch is characterized by the Jewish *shtadtlan*, the notable who, by virtue of his wealth, or his private influence among the non-Jews, presumed to speak for the Jewish community, and without consulting its wishes, negotiated privately among the powers that were for what he alone considered were its spiritual and political needs. The new epoch is characterized by the organized representation of the Jewish masses.

The difference can hardly be grasped by those who have grown up in the democratic west. The *shtadtlan* was born of the utter helplessness of the Jewish masses. They were abandoned to the random, irresponsible, private whim of anyone who had money and influence and cared to use them for what he thought was their good. I doubt whether there is an equivalent for the word *shtadtlan* in any other language; for I doubt whether any people in the world has ever thus been at the mercy not of rulers (that would be commonplace enough) but of backstairs negotiators without a genuine status. The *shtadtlan* can grow and flourish only in an epoch of darkness, like an obscure cellar weed. In the light of day he withers and disappears.

Such darkness, however, reigned in Jewish life. Six million human

# The Days of the Notables

By SHMARYA LEVIN

beings were at the mercy of every caprice of a tyrannical government, the playthings of great and petty officials. Confined in a narrow space, they could scarcely breathe, and cultural and economic life was almost squeezed out of them. They were held together more by the iron pressure of the common enemy than by an inner organized force. There was not even the shadow of an organization which could claim to speak in the Jewish name, even to the extent of voicing impotent protest against the oppressor. In this pent little world arose the system of *shtadtlanuth*, with its regular hierarchy of big and little notables. Every community, down to the tiniest, had its Jew who spoke for it, its self-appointed *shtadtlan*; sometimes it had two, competing with each other.

As a rule these Jews were, of course, the richest in the community, men whose wealth gave them access to the representatives of the government; riches alone were respected in a Jew. The individual *shtadtlanim* of the communities were in touch with each other throughout the country, and submitted to the rule of the upper *shtadtlanim* in St. Petersburg—a sort of miniature duplication of the Russian government—if the word government can at all be used in this connection. Among the Russians and the Jews the same irresponsibility and unaccountability to anyone obtained. And if the *shtadtlanim* ever succeeded in obtaining a human concession from the government—the tiniest mitigation of the infinite misery of the Jews—the news spread like wildfire through the towns and villages, and the *shtadtlanim* became the heroes of the day. And if the silent negotiations of the *shtadtlanim* failed, no one was any the wiser. For no one sent them; they went of their own accord, asked for what they thought was best, and



SHMARYA LEVIN

owed no one a report of their methods and motives.

I do not wish it to appear that I consider these *shtadtlanim* corrupt or evil, men who deliberately chose to remain the self-appointed and irresponsible spokesmen of Jewry. Such a generalization would place them all in the class of the busybody who is actuated solely by the hunger for publicity and honors. There were undoubtedly among them individuals of larger calibre and cleaner mind, who desired solely to serve their people and would have been happy if they could have appeared in the role of the properly elected representatives of Jewry. But they saw before them no such possibility to serve at all, they had to serve a



*shtadtlanim*. They had to bow to the system, for it was clear that the government had no intention of permitting the Jews to organize and to elect representatives. On the contrary, it aimed at the disintegration even of the Jewish community as it was; the dust of a people can more easily be scattered than its fragments.

History, however, cannot pause over the occasional individual. Whatever a *shtadtlan* might be here and there, the system was one which was bound to corrupt the finest and most benevolent natures. All rule is a fearful danger to the character of the ruler; and though the system might be very evil, and the ruler very noble, he is under the constant pressure of psychological bribery. In the end he almost invariably comes to believe in that system which raised him to his position of power. Power, the desire to dominate or at least influence others, is in the last analysis the driving force in social life. It is the root of ambition; and how frequently we see a man who has gained victory in the name of a noble principle, fall victim to the mere lust for power. To remain in the place of power, he concedes point after point; the history of the social struggle of man abounds in illustrations.

It need not surprise us, then, that the *shtadtlanim* of Russian Jewry, who had concentrated in their own hands the power—such as it was—over the interests of the Jewish community, should have fought tooth and nail against the emergence of a democratic will. Through frequent contact with Russian officials, they had come to consider themselves, ridiculously but naturally enough, ex-officio leaders for life; and they really believed that salvation for the Jews could only come from "above," from the rulers to the people. They believed wholly in the omnipotence of the government, and not at all in the power that lies in the inner forces of the oppressed. Least of all could they conceive that a government could actually be overthrown by the oppressed. If they sometimes saw, through a glass darkly, the possibility that the Russian masses might some day rise against their rulers, they could not admit such a thought for the Jews. Indeed, they considered the very idea dangerous. They were the faithful servants of the government, not simply as a method, but by psychological necessity. Their watchword to the Jews was "patience and passivity."

The government liked these *shtadtlanim*. From time to time it even let them know that it was prepared, out of sheer benevolence, to administer some sort of relief to the Jews—ways, of course, in homeopathic doses, so as not to rouse the resentment of the Russian masses. Through

thousands of her secret agents the Russian government carried on a continuous campaign of slander and incitement against the Jews, keeping the rage of the Russian population at white heat. At the same time the government cited this "folk anti-Semitism" as an excuse for her attitude against the Jews. The *shtadtlanim* were, of course, unable to break this vicious circle at any point; and they did their best, therefore, to instill in the Jewish masses the treacherous philosophy preached by the government. Unwittingly, they became the agents of the government, and the Jewish masses, without directives or leaders, were compelled to follow the only light they saw—the *shtadtlanim*.

This was the epoch which lasted until the eighties of the last century. Before that time, we look in vain for any sign of organization among the six million Jews who, with their cultural and spiritual forces, could have represented a not inconsiderable power. Jewish energy was in a state of abeyance; it could not be directed and harnessed. The government had seen to it that no spirit of rebellion should stir at any point in that powerful mass. Six million people submitted to an odious and malevolent despotism without a murmur, remaining passive and unprotesting. The government was profoundly cynical. From time to time it advised the *shtadtlanim* that of its own free will it would bring some relief into the life of the Jews. But the condition, open or implied, always was: "The Jewish masses must remain as they are. There must not be the slightest sign of a rebellious spirit."

The time came when that condition could no longer be fulfilled. Shaken to the foundations by the pogroms of the eighties, Russian Jewry lost the last vestiges of faith in the *shtadtlanim*, and began to organize its own awakening forces. The spirit of rebellion was at last astir. This revolt found expression in the double phenomenon of the Jewish labor movement and the Jewish national movement. I am not judging either of these movements, just now, by their ideological content; that is a chapter in itself; I allude to them only as the symbols of the break with the past, the sudden thawing of our frozen strength, the setting in of a new epoch, perhaps the epoch of greatest Jewish activity in all the history of the diaspora.

The national movement, first appearing as the *Chibath Zion*, and later as political Zionism, had no direct connection with the struggle in Russia itself. It set as its aim, it is true, the "liberation of the Jews of Russia." But it spoke in the terminology of a second exodus from

Egypt. How was this to be done? How could millions of individuals be uprooted from one country, and planted again in another? Here was a difference not only of countries, but of continents. The leaders of the movement did not pause to consider—perhaps they deliberately ignored—these difficulties. The wild despair of the Jewish masses left no room for logical thought. As in all such crises of a people, the power of calculation was thrust into the background by the awakening of a fantastic faith. It is true that this messianic passion could not take on ancient and naive forms, as it had done before in great crises of Jewish history. No one believed in a Moses who would split the Red Sea. Instead, however, there was a blind belief that great, powerful, wealthy Jews would suddenly appear on the scene, and help to drag their unfortunate brothers out of the agony of Russia. The names of Baron Rothschild and Baron de Hirsch were mentioned everywhere. If today even this measure of faith has a touch of the naive, we must remember that this was a generation which either had to believe or go under. What is, in fact, much more astonishing is that one of these two powerful Jews, namely Baron de Hirsch, should have considered the gigantic plan feasible! Equally astonishing, too, was the seriousness with which the Russian government took up the Baron's proposition, which envisaged the rapid removal of three million Jews from Russia. When such ideas dominated the public mind, they thrust out of the picture the struggle for Jewish emancipation *within* Russia. Not improvement, but migration *en masse*. This was the dominating slogan.

The labor movement, which came to the surface at the same time as the nationalist movement, also ignored the struggle for Jewish emancipation, but for very different reasons. As a branch of the general Russian social democratic movement, it excluded from its program the Jewish national motif. The leaders of the labor movement denied from the outset that there was such a thing as separate Jewish interests. They did indeed admit that the economic structure of Jewish life in Russia differed from the general economic structure; but they asserted that the national interests of the Jews were identical with those of the Russian people as a whole. It was only when these leaders came in more intimate contact with the masses that they learned their error.

But these two movements, labor and nationalist, were identical in one respect. They changed profoundly

(Continued on page 221)



# DISCRIMINATION

## Sends Jewish Medical Students to Scotland

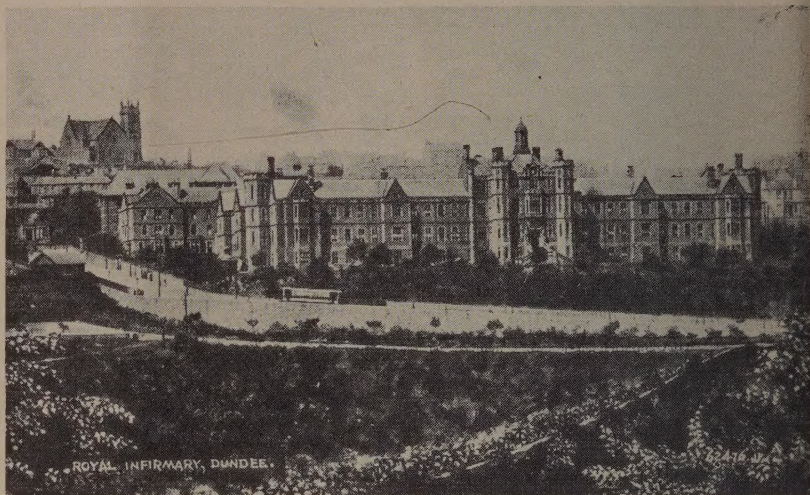
By DAVID OTIS



W HETHER or not one believes that American medical schools discriminate against Jewish applicants, he cannot help being impressed by the extraordinary difficulty of winning admission. Altogether there are twice as many candidates as places to be filled, and inevitably many young men must give up the hope of a medical career. But some, more determined, are unwilling to sacrifice their ambition no matter what the obstacles. They go abroad. Last year 940 Americans studied medicine in foreign countries, 256 of them in Scotland. Of these one was a negro, the others Jews. This fact, which may serve as an approximate index of American registrations in foreign schools, is worthy of particular attention.

Last summer the American Medical Association made its first survey of American enrollments abroad. Publishing the collected statistics, its *Journal* commented: "A good proportion of the large number of inquiries which have come to the offices of the American Medical Association in regard to foreign medical schools have indicated that these students had been refused admission to American schools or found it almost impossible to be admitted." At least part of the reason why students acceptable to European schools were refused in America is found in the history of medical education in this country, which unavoidably brings forward evidence bearing upon the problem of discrimination.

Hand in hand with the elaboration of pre-professional and medical training has gone a striking decrease in the number of American medical schools. In 1906 there were 162; today there are but 76—which is significant, because if Jews are discriminated against, the policy can be better enforced in a smaller number of schools. The decrease in institutions, however, has been balanced by the strengthening and expansion of the existing colleges in the face of a wider demand for admission. Enrollments have gradually risen to the 21,982 of the present as compared with the 22,145 of 1909, when the greatest enrollment was recorded. Nevertheless, the demand for places is now greater than their supply. In 1906 almost anybody could get into one of the smaller but more numer-



*The Royal Infirmary, one of the hospitals affiliated with the St. Andrews Medical School, Dundee, Scotland.*

ous schools; today there is room for only half the applicants in the larger but fewer ones. In order to make the best use of their limited facilities, the schools have raised the standards for admission. In 1910, 16½ per cent of medical graduates were also bachelors of arts or science; in 1930, twenty years later, graduates with a preliminary degree totalled seventy per cent.

This circumstance is especially memorable in the light of the common knowledge that most Jewish medical students possess a bachelor's degree on entrance into a professional school. It is pertinent to point out, too, that an astonishing proportion of Jewish applicants are annually rejected, and that Dean Meyers, of Indiana, has recently said that schools could accommodate all the well-prepared candidates if they would not select many poorly equipped ones. But more specifically indicative of the Jewish applicants' difficulties are the following examples of how the present admission practices in American schools operate.

Item: In 1926 the entering class at Long Island College of Medicine was eighty per cent Jewish; in 1927, sixty per cent; in 1928, forty-five per cent. Item: In its class of 1931 Cornell had 21 Jews; in that of 1932 it has thirteen; in that of 1933, nine; and in that of 1934 but six. Item:

New York Homeopathic Medical College and Flower Hospital has 79½ per cent of Jews in its 1932 class, which entered before the school planned to obtain ranking as a Class A institution. It is now certified as such, and Jews number 53 per cent of the class of 1933—that is, the number of Jewish students was reduced by a quarter of the enrollment in one year. Item: Last year 76 per cent of the applicants to the five New York schools were Jews and 24 per cent Gentiles, but the admitted students comprised 43 per cent Jews and 57 per cent non-Jews. Although Jewish candidates outnumbered non-Jews by three to one, Jewish accepted students were outnumbered by Gentiles by approximately three to two; and four and a half Jews had the same chance of winning admission as one Gentile. It should be remembered that Jews are accepted more freely at the New York schools than elsewhere.

That is the record. It shows that the medical schools indirectly keep Jews out by awarding precious available places to incompetents whom they must later expel, and it shows that they directly discriminate against Jews by enrolling fewer and fewer each year. If there were not this evidence, the rapidly increasing number of Jews who go to foreign countries would be proof of discrimination, for the average American



school is nearly as good as the European, and a student would have no weighty motive for going abroad. But of late years discrimination has acted upon the applicants with much enhanced pressure, and so caused a begonia great enough to attract the notice of the American Medical Association. When in 1927 the present writer first studied this annual emigration, he found that about seventy American Jews were enrolled in the Scottish schools. This number has since jumped to 255, and about sixty more Jews are studying in England and Ireland. The pioneering of 1927 has swollen into a big parade.

In Scotland an applicant to a medical school is considered solely on his merits. There is no disposition, common in America, to obscure a school's duty to make the best possible doctors from the material presented, by talk about population percentages, country doctors, "multi-applicants," or some other stock argument of those who discriminate against Jews. And in Scotland an applicant's religion is his own affair, and nobody asks the supercilious question about his father's birth-place.

A Jewish student at a Scottish school thus describes his admission: "In June I heard from the last of the seventeen American schools to which I applied; I had been rejected again. I got in touch with a classmate who was also wondering why he had become a bachelor of science, and he mentioned that someone had suggested the Scottish schools. It was the first I had heard of them as a possible place to study medicine, and I didn't like the idea of going abroad—but I wanted to be a doctor. So I wrote for an application to the Secretary of the Scottish Universities Entrance Board, 81 North Street, St. Andrews, Scotland. After I returned the application with my college registrar's certificate of graduation and the usual character references, the Board issued me a Certificate of Fitness. I sailed in August, holding my breath, but it was all true. Nobody thought it important to catechize me on my ancestry, and my nose didn't seem to matter at all. When I presented my certificate at St. Andrews they calmly wrote my name on the books, and I made a fool of myself in the cable office sending the word home that this local boy had actually made good."

Nowadays a student applying so late might find all the places filled by other Jews. The Certificate of Fitness referred to, though not precisely a promise of admission, is considered as that when it is issued to an American applicant, for its holder on arrival in Scotland is not turned away. It is accepted by all four

Scottish universities—St. Andrews, Glasgow, Aberdeen and Edinburgh, and the candidate may enroll in any one of them. There are in Scotland three other schools to which a student may transfer with full credit. Admission to them all is based on the same preparatory studies in chemistry and biology American schools require. Rarely, however, are applicants accepted without a college degree; when they are, a five-year medical course is usually prescribed.

From their establishment in the fifteenth and sixteenth centuries the Scottish universities have laid great stress on practical healing; that they have not in the least neglected the purely scientific and abstract side of the profession, research, is evident from the fact that world is in debt to them for the advances of antiseptics and anesthesia. It is still usual in Great Britain for general practitioners to compound their own medicines; and since a doctor is more strictly responsible for all phases of his treatment than in America, students are painstakingly trained to observe the progress of a malady and to make accurate diagnosis. Diagnosis, in fact, is a fetish in the Scottish schools, and the students spend half as much time again in the hospitals as is common in this country. Surgery, too, is considered of high importance in Scotland, and the Scottish surgical departments enjoy wide renown. A strong course in the subject is required of all students, and additional work leading to a degree in surgery may be undertaken without lengthening the period of study. The schools are situated in great industrial cities possessing ample hospital facilities and clinics specializing in cancer, heart, eye and ear, pulmonary, venereal, and skin diseases. A Scottish medical education confers an inestimable benefit upon the student, the ability to approach a case as an experienced and skillful technician, rather than as a well-intentioned experimenter.

The importance of practical training can hardly be over-emphasized. The distrust that meets most young practitioners is largely justified, because the American schools are inordinately determined to introduce their students into the trackless fields of research, where all but experts lose themselves. The period of internship too frequently does little towards bringing the graduate from the thin air of adventurous guessing to the bed-rock of the proved and the known useful, and case-hardened physicians are vigorously voicing their dismay. Writing recently to the American Medical Association, an examiner on a state licensing board told of an experience with

a highly recommended graduate. Asked some questions in diagnosis, the young man could not answer; he flushed and expressed his surprise that such knowledge was expected of him. Then, pulling a model of a bone from his pocket, he exclaimed: "Ask me about this! Ask me anything you like about the *os calcis*! I did a year's research on it, and there's nothing I don't know about it!" Realizing that the young man would probably end his career without once using his special knowledge of this single bone, the examiner threw up his hands helplessly. In such an incident a student trained in the realistic Scottish tradition could not figure.

Living conditions in Scotland are agreeable, and studying there gives the advantage of a very familiar language absent in Germany, the other haven of American Jews abroad. There are, of course, synagogues and temples in the cities where the schools are located. The student clubs invite Americans to membership, and there is a university social life much as it is known here. Tennis is exceedingly popular and many courts are available, and the famous Scottish golf courses are thrown open to the students. Dramatic companies come up on tour from London, and there are music halls and American talking pictures. The students live in one of the university halls, or they secure private quarters.

A medical education in Scotland costs little more than in an American school of equal standing. The tuition charge is two hundred dollars a year, which compares favorably with the fee of four or five hundred at institutions like Harvard and Columbia. The difference covers two steamship fares annually. Suitable board and lodging are easily obtained at rates prevailing in this country. The clothing item in the student's budget is absurdly small, formality of attire being discouraged; flannels and a university blazer are worn so constantly as to constitute a uniform.

The records of the Jews now studying in Scotland bear out the belief that they were unfairly discriminated against. They stand well up in their classes; not one of them has had difficulty in meeting the strict requirements of their work. Resting under the implication of not being good enough for American schools, they prove their ability in better ones, and they return to internships soundly prepared to found worthy careers. It is to be hoped that other Jews, excluded in America on questionable grounds, rather than succumb to discrimination will profit by their example.



# Frank Harris and the Jews

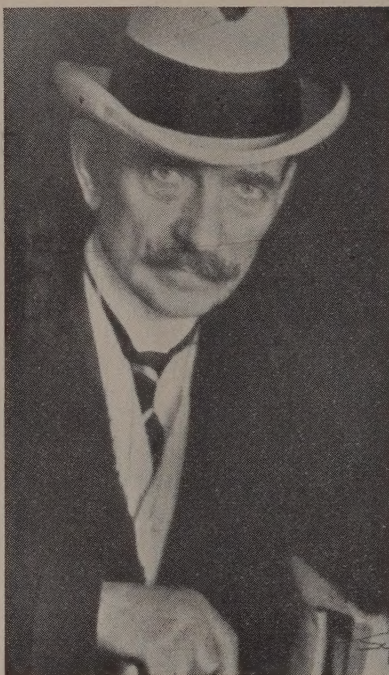
By ELMER GERTZ

**J**EWs have been criticized for their fondness in digging for the core of Jewishness in the Gentile sphere. There is much, however, to be said for this grubbing instinct. Personality is not a gelatinous substance, a uniform mass; it consists rather of an upbuilding of rough little pebbles of various sizes and hues, held together with no great firmness. To know a man really it is not enough to glance over the surface or into the concentrated mass; one must play among the pebbles and learn thereby each aspect of the man. And the Jewish pebbles, so to speak, are of considerable bulk and take prominent places in the personalities of most individuals.

It is impossible to know a Wagner or a Rembrandt unless a thorough study is made of their contacts and viewpoints concerning things Jewish. It is equally impossible to know so bizarre a specimen of manhood as Frank Harris without delving into the Jewish aspects of his life and personality. In any event it is hard to discover and analyze the ingredients that went into the making of Harris's jumbled personality and not least of these ingredients are the Jewish ones.

When Frank Harris, famous storm-brewer of literature, died in the South of France in August of last year, it was natural for his wife to think first of cabling Arthur Leonard Ross, a Jew. It was natural, too, for her next to turn to Emma Goldman, a Jewess, for sympathy and support. Just as Rembrandt found comfort in the Ghetto during his old age, the decaying Harris sought the Jews when the feverish intensity of his life brought him to a particularly sad old age.

Those who knew the Harris of the 1890's, the affluent editor, patron, and man of the world, would have been shocked by this; for was not Harris associated with the Wilde group, which professed a scorn for things Jewish? Like Lord Alfred Douglas, Robert Sherard and, in a mild way, Wilde himself, Harris had no active love for the Jews in those distant days. It makes a curious story tracing the course of Harris from open hostility to warm, affectionate regard for the Jews. Nothing is more re-



FRANK HARRIS

as he looked on his last visit to America—in 1928—at the age of 72.

vealing of his complex personality.

At this moment Harris is in the public eye as never before, because of the furor caused by his long awaited "biography" of Bernard Shaw. It is fitting that it should be a Jew, Arthur Leonard Ross, a New York attorney, who is chiefly responsible for the outcast Harris's success in obtaining sensationally generous terms from the publishers, Simon and Schuster, in America, and Gollancz, in England—both Jewish firms.

Possibly as stormy in its reception as any book of our day is the autobiographical romance Harris styled variously "My Life and Loves," and "My Life." Even that unholy work, of necessity printed and circulated through underground sources, was abetted by Jews. It was to a Jew, Esar Levine, that Harris dedicated one volume of his autobiography, and it was this same brilliant young Jew who suffered imprisonment because of his loyalty to Harris's cause. Levine's associates in propagandizing for *My Life and Loves* were largely Jews; Ben Rebburn, for one, and Rebburn, too, was imprisoned for his part in the traffic. It was another Jew, that refreshing scholar and stimulating writer, Dr. Isaac Goldberg, who wrote the most ap-

preciative and discerning review of Harris's book, the review that most delighted Harris and his admirers.

Within a few years, Esar Levine, one of the most interesting young Jews in America, rose to the proprietorship of a unique publishing house, the Panurge Press; and two of Harris's later books, *Confessional* and *Pantopia* were issued by his company, *Confessional* after it had been rejected by every leading publisher of the country.

Only seven of the many books by Harris have dedications, and four of these name Jews as varied as Otto Kahn, Her Serene Highness, Princess Alice of Monaco, the composer Isadore De Lara, and young Esar Levine!

Scarcely had Harris died than a biography of his appeared, written, naturally enough, by a Jew, Samuel Roth. It was followed by another biography of Harris that had been more than two years in preparation and was written, again, by Jews: Dr. A. I. Tobin and the present writer. Tobin had been authorized by Harris himself to write a biographical study and I had been Harris's agent on many important missions. Other books dealing with Harris are in process, one of them by Morris White, a Jew. Harris's widow, too, plans a study of him and she is to enlist the aid of Emma Goldman or Alexander Berkman in the writing of it.

After this cataloguing of Harris's Jewish connections the charge of "anti-Semite" seems absurd when levelled at him. Yet the paradoxical truth is that the charge is not wholly undeserved! In the biographical study of Frank Harris I wrote in collaboration with Dr. Tobin, much is said on the matter, and it is perhaps unnecessary to repeat it here. In our book, Harris is called as a witness in his own behalf. A letter of his, written to Arthur Leonard Ross, is quoted in full: "I admire the Jews more than I admire any other people, and love them more than any other people, except my poor Irish compatriots," Harris concludes; a simple, apparently sincere confession of faith that is not altogether convincing.

Our book says nothing of the fact that whenever Harris wanted to damn a man he dubbed him "Jew," just like the rest of the world of anti-Semites. Thus Henry Irving, Joseph Conrad, and W. H. Hudson, not to mention others, became Jews to Harris when they offended him. Thus, too, when a company promoter with whom he was associated in a bucket-shop endeavor attempted to

(Continued on page 223)



# She Handles \$40,000,000

By DAVID J. GALTER

**P**ROGRESS, civilization, is often appraised in terms of concrete objects—buildings, transportation, telephones, scientific achievements, and material things. This is as it should be, but it is not enough. Civilization, as I see it, has evidenced its real growth and development by the extent to which we have progressed from savagery and individualism to an acceptance of our responsibility as citizens, as neighbors, as fortunates, and as we acknowledge that we are our brother's keeper."

Thus Mrs. I. Albert Liveright—known as "Alice" to a host of friends, intimates and admirers—envisaged the relationship that should exist between man and man. To this ideal she is now dedicating her life with the State of Pennsylvania as her clinical laboratory.

Mrs. Liveright is Pennsylvania's Secretary of Welfare—the first Jewish woman in the State of Pennsylvania to hold this position of trust and responsibility—and by virtue of her position a member of the Cabinet of one of the most colorful personalities in American public life today—Governor Gifford Pinchot.

Mrs. Liveright is not a politician—never was and—if this writer's guess means anything—never will be. Not until the day of her appointment to her present position was made public did it become generally known that politically she belonged to the minority—the Socialist—party. Her appointment to the position where she is responsible for a budget of approximately forty million dollars, was in no sense political. In fact, it came as a complete surprise to those who are supposed to be "in the know" in Pennsylvania politics.

This does not mean that Mrs. Liveright is not fully equipped to handle the task before her. She is; and in the few months she has been in office has succeeded in convincing those members of the Pennsylvania Legislature, hostile to the Governor and his policies, who viewed her appointment with considerable skepticism. Of Mrs. Liveright it may now be said she has made good in one of the most trying positions in Pennsylvania.

A word of explanation is in place. Mrs. Liveright assumed the duties of her office at a time when the Governor of Pennsylvania and the Penn-



MRS. I. ALBERT LIVERIGHT

sylvania Legislature were in a hopeless political clinch. The regular session of the Legislature was followed by an extraordinary session called for the purpose of providing for the unemployed and for making additional appropriations so that the Welfare Department of the State might meet the extraordinary demands made upon it. Nothing that the Governor recommended was acceptable to the legislators, and vice versa. Mrs. Liveright's department was one of the main targets. On one occasion she was given less than twenty-four hours in which to make a complete presentation of the needs of her department and the reason why additional funds should be appropriated. She emerged from her ordeal a lady and a diplomat, a responsible, respected officer of the State, and an able executive.

The Jews of Philadelphia are proud of this Secretary of Welfare; for she is one of their very own—a Philadelphia Jewess, if ever there was one—risen from the ranks to the highest position to which a worker in the field of social service might aspire.

Born in Philadelphia—December 18, 1882—she received her early education in private schools and continued her higher studies at the University of Pennsylvania, the Drexel Institute and the Pennsylvania School of Social and Health Work. She is a daughter of Martha Springer and

Alexander Fleisher. At the age of twenty-four she married I. Albert Liveright, a Philadelphia clothing manufacturer. Marriage, however, did not put an end to her interest and her active participation in social service. On the contrary, if anything, it intensified it. To this day she is of the opinion women should not abandon all their interests and devote themselves exclusively to home-keeping after marriage. She is satisfied that a woman after marriage can so arrange her affairs that she can continue to serve the community. When her duties require her to spend five days out of every week away from home she still manages to keep her house in order. With her husband well established in business, Mrs. Liveright devoted some of her time to communal work. Being a Jewess her first interest naturally was in the direction of Jewish social service. It was not long before she became an outstanding personality. Her experience and her counsel were sought by the various agencies operating on behalf of the Philadelphia Jewish community, with the result that she served as president of the Juvenile Aid Society from 1920 to 1925; was chairman of the All-Philadelphia Conference in 1928; a member of the Board of Federation of Jewish Charities from 1926 to 1931—until her appointment by the Governor; and active in the organization of the All-Philadelphia Council, serving as its vice-president from 1930 to 1931. In addition she found time to contribute interesting papers to various social service magazines and take a leading part in Federation campaigns, and to lecture on social service topics.

In a sense, Mrs. Liveright is a product of Philadelphia's Jewish social service system. It was there she got her first start; there she received her training and from there she was advanced to the position of head of the State's Welfare Department.

It is only natural that Mrs. Liveright should have definite views about social workers. Though she was never a "paid worker" in the sense that she was on any payroll—until she accepted her present appointment—her sympathies were always decidedly with those who are in social service professionally.

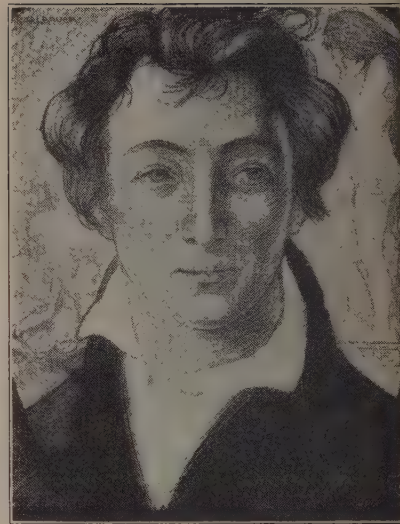
"Social workers," she explained, when we were discussing the matter

(Continued on page 221)



# Four Defenders of Shylock

By Philip P. Bregstone



HEINRICH HEINE

**I**N the whole range of dramatic literature, of all times and places, few dramas have been as popular and as well known as is the "Merchant of Venice." Nor have many other dramas created so many differences of opinion, or provoked so many conflicting ideas.

The story, with its incidents woven around the life of Shylock, is too well known to an English reading public to need reiteration here. When I think of the great master mind of Shakespeare, the thought comes that in spite of the 335 years which remove him from us, he was an impressionist in principle, for he created Shylock with many lines incomplete and unfinished, leaving the task of supplying the missing touches and filling in the harsh outlines to the artists of the future. Thus contemplating Shakespeare, the impressionist, my own imagination rises still higher; with my vision I behold the figure of Shylock as a gigantic work in marble, standing on a massive pedestal. In the background, obscured as by a haze, I see the spirit of his creator, William Shakespeare. Close by the marble figure four persons stand; with arms bare, chisel and hammer in hand, they are bringing into sharper relief the features of Shylock. They are endowed with the gift of genius. They are four Jews who lived in the past hundred years.

The first, and beyond all question the greatest, of the illustrious quartette, is Heinrich Heine. In a volume, "Shakespeare's Women and Maidens," Heine devotes two chapters to Shylock; one is entitled "Jessica," and the other, "Portia."

## I

**I**N his own inimitable style of German prose, which I shall endeavor to render into English, Heine wrote:

"... Shakespeare probably meant to excite the passion of the great ignorant masses by presenting to them a wicked beast, a fabulous creature, that craves for human blood. ... But the genius of the poet, the universal spirit of his soul, rose far above his material desire. It therefore came to pass that although he set out to present Shylock as a vicious barking dog, he ended by dem-

onstrating through him the justification of an unhappy sect, one whom fate destined, for unknown reasons, to be hated by the exalted and the lowly alike, but who is not always eager to return love for that hatred.

"But what say I? The genius of Shakespeare rises much higher than a mere religious conflict. His drama shows neither Jew nor Christian, but oppressor and oppressed and an insane painful hilarity of the oppressed, when they have an opportunity, to pay back with interest for the suffering they have endured. . . . Shakespeare portrays Shylock as a man whom nature bids to hate his enemies, and Antonio and his friends as men who by no means follow the precepts of the younger religion, whose command is: 'Love thy enemies'."

Heine recites here the well-known lines which Shakespeare puts in the mouth of Shylock: "Senor Antonio, many a time and oft," etc.; he goes on with Antonio's answer, and Heine asks, "Where is the Christian love?"

"Indeed, Shakespeare could have made a satire on Christianity. The bankrupt Antonio has a conscience that is extremely flexible and lacks the strength either to love or to hate. . . . The debt of the three thousand ducats which he owed to Shylock he did not pay; nor did Bassanio. The latter is in truth what an English critic said of him: 'A genuine Fortune Hunter.' He borrowed money to enable him to contract a profitable marriage. . . . The other noble Venetians whom we find in the company of Antonio seem not to dislike money, either. . . . Verily, with the exception of Portia, Shylock is the only respectable person in the whole drama. He loves money but he makes no secret about it. He proclaims it in the market places. Yet, there are things which he prizes much more than money and revenge is one of the things. Revenge for his broken heart, for the many insults he received at the hands of his enemies, and revenge for the humiliation he and his people have been suffering for these many centuries. And though he is offered ten times three thousand ducats, the money is of no value to him when compared with the pleasure he will derive of the

one pound of flesh to be taken from near the heart of his enemy. When Salareno asks what he would do with the pound of flesh, Shylock answers:

"To bait fish withal; if it will feed nothing else, it will feed my revenge. He hath disgraced me, he hindered me of half a million; laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated my enemies; and what's his reason? I am a Jew. Hath not a Jew eyes? Hath not a Jew hands? Organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? . . ."

"Although Shylock loves money, there are other things which he loves far above money, and among these things is also his daughter, 'Jessica, my child!'"

Thus Heine, the apostate Jew, defends Shylock. We find in him a different Heine; not alone the great poet, the arch humorist, the "little German Aristophanes," who frolics with the muses and plays with the most sacred things in life until it becomes difficult to discern when he is jesting and when he is in earnest. Here we behold him as the sincere and devoted son of his people.

## II

**T**HE second defender of Shylock is of a different clay and of a different mould; he is a full-blooded Jew by descent, yet every Jewish spark in his soul was extinct. He was a Dane by training and education. He was neither poet nor dramatist. The gay mischievous muses knew him



st. He stood upon the solid grounds of rational reasoning, and with clear eyes he looked out upon the universe. All the literatures of the civilized world were known to him. Georg Brandes was regarded as one of the foremost literary critics of the nineteenth century. Shakespeare was his favorite poet and no other modern critic or literary historian had as profound a knowledge of him as Brandes. The volume which he wrote on Shakespeare is regarded among his best works and is accepted as an authority. With his analytical mind he penetrated every drama, comedy, tragedy and even the sonnets of the great bard. It is obvious that he did not pass the "Merchant of Venice" unnoticed. As critic, and historian of literature, Brandes belonged to the school of rationalism; and as such he was completely divorced from sentiment, pathos and even such feelings as race, creed and nationalism. However, when he encountered the "Merchant of Venice," something peculiarly strange seems to have happened in his innermost soul: a hidden string was touched somewhere and caused a vibration, which kindled a smouldering spark to life. He ceased to be the cold logician and rational critic; he suddenly became the child of his people, a son of his race and he came to defend Shylock! In the aforementioned volume, in a chapter on the "Merchant of Venice," he writes:

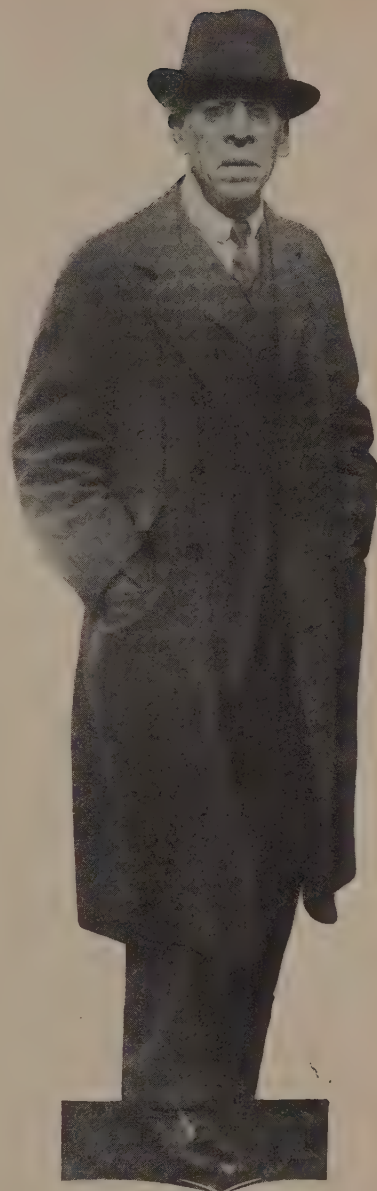
"The central figure in the play, in the eyes of modern readers and spectators, is, of course, Shylock, though there can be no doubt that he appeared to Shakespeare's contemporaries as a comic personage, and hence he makes his final exit before

the last act, by no means the protagonist. In a humaner view of a later age, Shylock appears as a half pathetic creation, a scape-goat, a victim. . . . They did not even take him seriously enough to feel uneasiness as to Antonio's fate, since they all knew beforehand the issue of the adventure. They laughed when he went to Bassanio's feast 'in hate, to feed upon the prodigal Christian'; they laughed when in the scene with Tubal, he suffered himself to be bandied about with exultation over the misfortune of Antonio and rage over the prodigality of his runaway daughter, and they found him odious when he exclaimed: 'I would my daughter were dead at my feet and the jewels in her ears.' He was simply, as a Jew, a despised creature; he belonged to the race which had crucified God himself; and he was doubly despised as an extortionate usurer . . ."

Here Brandes defines Shakespeare's own attitude: "Had he made more undisguised effort to place himself at Shylock's standpoint, the censorship on the one hand, would have intervened, while, on the other hand, the public would have been bewildered and alienated . . ." As to the additional penalty for Shylock's stiff-necked vengefulness, to change his religion, Brandes says: "It was not very long since Jews had been forced to choose between kissing the crucifix and mounting the faggots; and in Strassburg, in 1349, nine hundred of them had in one day chosen the latter alternative. . . . It is strange to reflect, too, that just at the time when, on the English stage, one Mediterranean Jew was poisoning his daughter, and another wetting his knife to cut his debtor's flesh, thousands of heroic enthusiastic Hebrews in Spain and Portugal, who, after the expulsion of three hundred thousand at the beginning of the century, had secretly remained faithful to Judaism, were suffering themselves to be tortured, flayed, and burnt alive by the inquisition, rather than forswear the religion of their race . . . in spite of everything, he (Shylock) has come to appear in the eyes of later times as a sort of tragic symbol of the degradation of an oppressed race."

"There is not in all of Shakespeare a greater example of trenchant and incontrovertible eloquence than Shylock's famous speech: I am a Jew."

When we consider how far Brandes had been removed from his people, how he refused to share with them in their joy and sorrow, how he refused to help them in their plight when their salvation was in his power, then we can appreciate his earnest efforts and the deep sincerity of his heroic defense of Shylock and his people. Georg Brandes,



ISRAEL ZANGWILL

too, returned to us but at a much later period, and this is another story.

### III

WE now come to a third defender of Shylock: Israel Zangwill. In Heine we beheld the great poet, thinker, and most subtle prose writer of his age. In Brandes we have the literary historian, critic and esthete. Zangwill brings with him a satire that pricks like sharp-pointed needles, a humor that banishes all the darkness and sadness of the human heart, like the brilliant rays of the sun dispersing the heavy clouds and bringing light and warmth to



GEORG BRANDES



the world. He brings with him, above all, a Jewish soul that was never tarnished and which weeps for the sorrows of his people. A great writer and publicist, he came armed with the sharpest weapons to be used in his defense of Shylock. In a volume, "A Voice of Jerusalem," he devoted a chapter to "Shylock and Other Stage Jews." After a short introduction he approaches the subject in purely Zangwillian style:

"Of the five (stage) Shylocks I have seen, four have had more or less Jewish blood: Moskovitch (a hundred per cent), Tree (fifty), and Bouchier and Irving (say, 25 each). But the fifth, whose blood is purely Scotch—Mathison Lang—was to me the most sympathetic of them all, possibly because he made his first appearance in his house, transferring to an interior the bargain of Bassanio and Antonio, which by stage direction occurs in a 'public place.' And in getting inside of the house, of which all previous audiences have seen only the door through which Jessica eloped and the window through which she dropped the stolen jewels to her Christian gallant, we seemed also for the first time to see Shylock from within. As the Englishman's house is his castle, so the Jewish house is his synagogue. Here is where he is kissed by the princess Sabbath—the dog, in Heine's phrase, becomes a man. . . . I would have Shylock discovered poring over some old Talmudic folio, or at some picturesque ceremony with wine cup and spice box, and Jessica holding the taper. Mr. Lang has not ventured so far as that, but he gives us Jessica flitting about the home, so that we can, for the first time, realize her flight as a tragedy for her father, not as a mere comedy for the Venetians.

"It has been curiously overlooked that Shylock demands his 'pound of flesh' only after he has been robbed of his daughter and his treasures, and outraged in his deepest instincts by her baptism. He is now practically insane with lust of vengeance. . . . It might be added that this play is calculated to give children as erroneous notions of the law as of the children of Israel. I could pass over the irregular procedure by which a young woman obviously breaking the sartorial law of sex, and armed with an untruthful introduction from an absentee judge, is allowed to officiate at once as plaintiff, pleader, preacher, arbitrator, assessor, sentencer, and Christian conversionist. But imagine any judge in the great city of the Doges putting forth such nonsense as that if a pound of flesh is owing to you, you cannot, save on pain of death, cut less than a pound even by the twentieth part of a scru-

ple. More, I grant you would be illegal. But less, a capital offense to take less than your debt? . . ."

## IV

THE fourth and last of Shylock's defenders is a highly gifted writer of our own time. He is a modern of the latest pattern, he therefore employs modern methods for his defense: psychology. He is Ludwig Lewisohn, one of America's finest stylists. For many years he knew not his brethren, but he suddenly found himself and has become a real penitent. He ceased to sport with Hellenism and its arts; with "Don Juan" and "Creative Life." He parted company with H. L. Menken



LUDWIG LEWISOHN

and George Jean Nathan. He left behind all the philistines and came to "Israel!" Like Heine and Brandes he brought back his lyre to sing for his own people; the strings somewhat worn but lacking none of his erstwhile freshness of sound and richness of melody. He brought with him a colorful imagination, a delightful style and a splendid mind.

Lewisohn defends Shylock without criticising Shakespeare. He finds not a single fault with the rendition of the "Merchant of Venice" by the old and distinguished bard of Avon. He accepts the story verbatim and objects to nothing. Not many months ago, Lewisohn gave to the English reading world a volume entitled "The Last Days of Shylock." It is one of the finest contributions to modern literature, and a monument to Lewisohn as Jew and artist. He takes up Shylock where Shakespeare leaves him: proudly leaving the courtroom, after the famous trial. Lewisohn follows him to his home

in the Venetian Ghetto; he remains invisible and listens to his music, as Shylock reminisces on his past life. Lewisohn relates the incident with a vividness and clearness which throw the Shylock character in sharp relief. He makes us feel: if we shared a comradeship with Shylock, that his sufferings are the suffering of the entire Jewish race and his actions are not those of a wild creature who craves for human blood, but of one whose character and manhood were not crushed by all the persecution, miseries and suffering.

The "Last Days of Shylock" is divided in two parts: memories of the past, and the history of his life after he leaves the court. Let us listen to one of his reveries:

"They had brought the effeminate young advocate from Rome to despoil and trick me with every show of grace and reason . . . The bitterness that flooded his soul did so because they robbed him of his triumph, of that hour, of that moment in which he could have felt uplifted above the thousand sufferings of his tribe, the innumerable humiliation of his sacred nation, the restrictions, the expulsions, the floggings, the burnings, tears and wails, terror and corruptions, blood and sweat. Shiver after shiver went through his body. He had an impulse toward wild, crazed laughter. The Duke who had tightened every Jewish restriction and deepened every Jewish shame, as every ruler in Italy had done since the Pope and his minion had begun to tremble at the power of the heretics of the North—this Duke had the evil effrontery to ask of him human gentleness and love. Antonio, the instigator of the burning of sacred books, had railed at the hardness of his Jewish heart. The stripling from Rome, the very source and center of all the heightened cruelties and horrors of the past years, had addressed to him and his nation a melifluous discourse of the quality of mercy which neither he nor his had ever found in any Christian heart. It was the dreadful injustice that seared his soul; it was the inextricable coil of moral confusion that made his very marrow melt in misery. Fines and confiscations! How accustomed were he and his to those! . . ."

Lewisohn reveals to us the inner soul of Shylock; it is laid bare before our very eyes with all its feelings and passions; and when we close the volume we feel that we have spent a few pleasant hours in the company of a great hero, another martyr to the cause of Judaism, for Shylock emerges from his hands strong and noble figure who requires no defense.



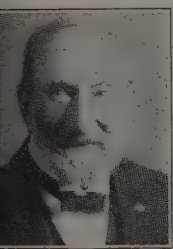
# AN INTERVIEW WITH THE OLDEST BEN B'RITH—AGE 105

By CARL R. RIEGELMAN



ATHAN M. JACOBS is the oldest Ben B'rith in the world.

I had the opportunity of visiting him at his home in Alameda, California, and I found him, as befits a Patriarch in Israel, all graciousness—mentally alert, erect in posture, steady hand, and bright of eye, although he will celebrate his 105th birthday July 10th!



NATHAN M. JACOBS

Brother Jacobs was born in England in 1827, came to New York in 1849, and to San Francisco in 1853. The outstanding recollection of his eight years' residency in the latter city was his participation as Cantor

on the occasion of the consecration of the first Synagogue of Congregation Shereth Israel, which Congregation is still extant. In 1861 he moved to Sacramento.

Soon thereafter he became a charter member of a small Jewish organization, and a little later, when Ethan Lodge of B'nai B'rith was instituted, he became a charter member of it. Brother Jacobs said, "The difference between the two organizations was very marked. I saw that B'nai B'rith was the lodge for me"—and he has never swerved from his loyalty, love, and devotion. He told me that at the lodge, as was the case with most similar organizations of those days, was largely based on benefit and insurance memberships. (As he members, the dues were about one dollar per month and one dollar per month for a Widows' and Orphans' fund.) The weekly meetings were conducted with great decorum and strictly according to ritual, and were mostly concerned with the business of the Lodge and Order, great stress being placed on oratory at all times. "Have we Jews changed much?" he smiled, flicking the ash from his cigar with a flourish.

Brother Jacobs does not remember that they ever heard of the Jewish problem in the early days. Pioneer Jews were fairly well-to-do or better, and "drive" was not in their bright vision. Jews were Jews, but common members of their community notwithstanding, and the Anti-Defamation League was a thing unreamed of. They delved but little into politics, and of internal dissensions there were none, "or hardly

any." When questioned regarding circumstances which tended to make stringent changes in the lives of the Jews of those times and places, Dad Jacobs, as I soon came to call him, could not recall any great variations in the economic or secular structure, but he did tell me of the flood of 1862, when the Sacramento river overflowed its banks. Incidentally, he still sleeps every night on his feather bed which was carried away in that flood and recovered later.

This noble Brother has vivid memories of countless details of his more than a century of life, and calls them to mind and delineates them with veritable gusto, emphasizing his remarks with pungent expressions in the vernacular and more-than-hearty pats on his listener's shoulder. He takes a bright interest in every-day doings and is scintillant in his trans-

sitions from adagio to allegro and back. At the moment of my visit he was experiencing considerable elation and pride over the appointment of Benjamin N. Cardozo to the United States Supreme Court.

Needless to state, he is a past president of his lodge, which is now known as David Lubin Lodge No. 37, and has been a staunch member for these seventy years past, and has received and still enjoys all the honors that his lodge can bestow, although he has visited it probably but once in the last few decades.

In taking my leave, I asked of him, "What do you remember of sorrows and strife in the good old days?" To clarify my question, I repeated it, and added "troubles," to which he replied, "My son, God has been good to me for all these years and you ask me to remember troubles?"

## Milwaukee Honors "Mother of Jewish Center"



TWENTY thousand Milwaukee Jews this month honored a woman who, out of kitchen recipes, established a huge Jewish Center for this mid-western metropolis.

The woman is Mrs. Simon B. Kander, 73-year-old "mother of the Center." Through the sale of her world-famous Settlement Cookbook she raised the funds that built this center of Jewish social, cultural and recreational activities in Milwaukee.

Hanging arrestingly in the center lobby is a portrait of Mrs. Kander, placed there in honor of the institution's first anniversary. The picture, that of a keen-eyed, white-haired woman of simple dignity, drew the attention of the thousands of Milwaukee Jews who, in their visit to the Center during the anniversary week, paid tribute to Mrs. Kander.

It was Mrs. Kander's check of \$75,000, drawn from her cookbook coffers, that enabled Milwaukee to organize the center. Started three decades ago as a small project in a ghetto settlement, the book has grown until it is now the leading volume on cookery in America and is used by 500,000 housewives the world over.

In the first years of the twentieth century, Mrs. Kander was a cooking teacher at the Abraham Lincoln settlement house. Located in the heart of the Jewish section of Milwaukee,

the settlement drew to its activities the children of poor immigrant families anxious to learn American ways. A home economics teacher had been engaged to give cooking lessons to the young girls, but when funds gave out Mrs. Kander, then active in Jewish circles, undertook to conduct the classes herself.

The task was not an easy one. Facilities were poor and often her classes were held at private homes, though later a kitchen of some size was established in the basement of Abraham Lincoln house.

Gradually her collection of recipes—gathered here and there and used in the classes—grew, and one day Mrs. Kander reached the decision to print them in booklet form and give them to her students.

When the settlement board of directors refused to give her the \$18 needed to defray printing costs, she gathered about her a small group of women and organized them to solicit advertising to cover the expenses. They succeeded, the booklets were published, and then, to the amazement of everyone, Milwaukee women were anxious to buy them and willing to pay as much as fifty cents for a copy. A second edition published in 1903 was a still greater success, and subsequent editions have gained wider and wider popularity. The nineteenth edition was published re-

(Continued on page 223)





Dr. Cyrus Adler

THE 25th anniversary of the founding of Dropsie College, Philadelphia, was celebrated with tributes to Dr. Cyrus Adler, its president, and Moses Dropsie, its founder. Judge Horace Stern, speaking in behalf of the board of governors,

stressed the need for the establishment of a Jewish college of research, and pointed out the part Dropsie College has played in stimulating Jewish knowledge.

THE second murder of a Jewish farmer in Palestine within the past two months occurred early in March, and as a result special squads of watchmen have been named to patrol all suburbs and colonies in the Haifa district in co-operation with the settlers themselves.

WHEN Maurice D. Rosenberg, Washington representative of B'nai B'rith, at the suggestion of President Alfred M. Cohen, made efforts to obtain an interview with the Guatemalan Minister to the United States

on behalf of Guatemalan Jewry, he was informed that the Minister had written to his government, but declined to take any further steps.

Several national Jewish organizations were aroused when Jews in Guatemala were threatened with expulsion because they had been engaged in the trade of peddling. President Cohen immediately endeavored to arrange for a joint conference with representatives of the American Jewish Congress, the American Jewish Committee, and Hias, all of whom likewise made representations to the Guatemalan Minister in Washington. Mr. Rosenberg, on his visit to the Guatemalan representative, was accompanied by Mr. Isidor Hirschfeld, Washington representative of Hias.

THE Polish government has refused to institute the *numerus clausus* against Jewish students in the universities, which was proposed by the National Democratic party, and as a result further anti-Jewish riots are feared.

## A CROSS-SECTION

(Compiled with the



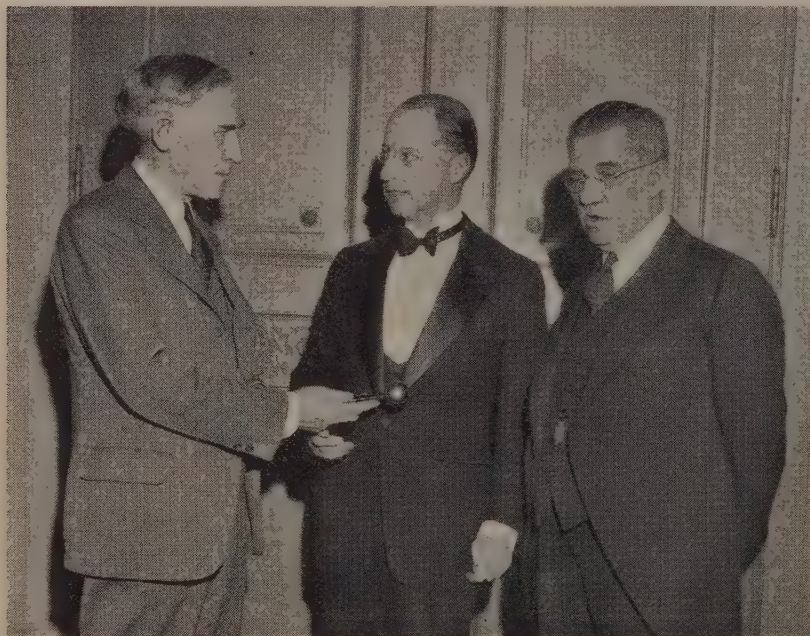
BERNARD G. RICHARDS

MORE than 300 persons, including President Hoover and Governor Roosevelt of New York, paid tribute to Bernard G. Richards as author, journalist, Zionist, and until recently executive secretary of the American Jewish Congress, at a dinner in New York marking the latter's quarter century of Jewish activity.

The President of the United States and the Governor of New York were among those who sent their felicitations by wire, as did Alfred M. Cohen and Dr. I. M. Rubinow, President and Secretary, respectively, of B'nai B'rith, while 300 persons attended the dinner.

CONFLICTING reports on the importance of Moishe Abraham Cohen, said to be a power among the Nationalist forces in China, have arisen. According to Cohen's parents, in Manchester, England, with whom he is in frequent communication, he is the diplomatic and financial force behind modern China, general in the army, and head of the Nationalist party, and he is trying to unify China.

Mr. Jacobi, who has toured the Far East many times for the Ort, Ozel and Emigdirect, on the other hand has declared that Cohen is not the head of the Nationalists and simply carries the title of general. Mr. Jacobi revealed, also, that General Cohen is a member of B'nai B'rith, and is actively identified with the Jewish community.



Here is Louis Lipsky (left) handing the gavel of office to Nathan Straus, Jr. (center), while Rabbi Samuel Schulman looks on. This was part of the ceremonies in New York at which Mr. Straus was inducted as chairman of the American Palestine Campaign for New York City.

A NEW YORK CITY campaign to raise \$1,000,000 for Palestine has been launched by the American Palestine Campaign. Nathan Straus, Jr.,

is chairman, and Rabbi Samuel Schulman of Temple Emanu-El is associate chairman. The national quota is \$2,500,000.



# OF JEWISH LIFE

(wide Jewish Telegraphic Agency)

**HINDENBURG, 18,000,000!**  
**Hitler, 11,000,000!**

These were the approximate numbers of votes drawn by the leading candidates in the German elections at press time.

They mean that another election must be held April 10, since no candidate obtained a majority. They mean that the Hitler menace is averted. They mean, according to German political experts, that Hindenburg will almost certainly win at the April election, since only a bare majority is needed then.

**MILFORD STERN**, outstanding Ben B'rith and Jewish communal leader in Detroit, died February 28, three days after he had been elected president of the Jewish Welfare Federation of Detroit for the third time, and six days after his fiftieth birthday.

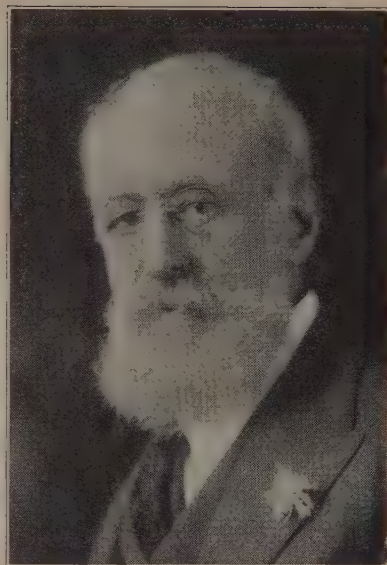
He had been prominent in social, educational, and welfare activities throughout the country, and every Detroit Ben B'rith knew of his faithful service to the Order as a member of the general committee of District

No. 6, as well as chairman of Pisgah Lodge's anti-Defamation committee and a member of the general committee of the lodge.

A former president of the Jewish Center Association and of Temple Beth El, Mr. Stern was also a member of the Executive Committee of the Union of American Hebrew Congregations. He was widely known and revered as one of the outstanding lay leaders in Jewry.

**SOVIET RUSSIA** has extended her pro-Semitic policy by requesting all professional organizations of the railroad workers to undertake an energetic campaign against anti-Semitism. At the same time, the government has been steadily increasing the number of Jewish workers in the transport service.

**LOANS** made by the Hebrew Free Loan Society during 1931 totaled \$1,036,560, it was revealed at the Society's fortieth annual meeting by Julius J. Dukas, who has been its president for 27 years.



BEN ALTHEIMER

**BEN ALTHEIMER**, philanthropist, founder of Bundle Day and Flag Day, and former president of Temple Beth El, New York City, was lauded for a lifetime of service to communal causes and praised especially for his work in behalf of the National Jewish Hospital at Denver on the occasion of his 82nd birthday in March. Mr. Altheimer has been affiliated with the National Jewish Hospital since its founding in 1899, having been its treasurer since the beginning. He is an ardent Ben B'rith.

**THE Hebrew University** will actively co-operate with the agricultural industries of Palestine through the Poultry Breeders' Association, according to an announcement by Dr. Judah L. Magnes, Chancellor of the University. A voluntary tax assumed by the Association will provide a fund to pay the salary and traveling expenses of a trained veterinarian who will be attached to the scientific staff of the University. The Palestine Electric Corporation has also asked the Hebrew University to assume control and supervision of the anti-malaria work in the vicinity of their plant near Naharaim.

**TRIBUTE** was paid to Samuel Goldhammer, executive director of the Jewish Welfare Federation in Cleveland, last month upon his celebration of 25 years' affiliation with that institution. Mr. Goldhammer has been with the Federation during all but the first four years of its history, and has seen it grow from a nucleus of eight affiliated organizations and a budget of \$40,000, to a group of 32 member societies with a budget of \$800,000.



One of the good will sessions in Washington.

**FIVE HUNDRED** of the nation's outstanding Catholic, Protestant, and Jewish leaders met in Washington, D. C., early in March for a significant three-day conference on religious prejudices and ways to rid the world of them.

Representing B'nai B'rith, President Alfred M. Cohen delivered an address on the press as an instrument of inter-group good will. Other

Jewish leaders who participated included Rabbi Abram Simon, of Washington, D. C.; Dr. Cyrus Adler, of the American Jewish Committee; Rabbi Barnett R. Brickner, of Cleveland; and Rabbi Louis L. Mann, of Chicago. Newton D. Baker, Prof. Carlton J. H. Hayes, and Roger W. Straus were co-chairmen of the meetings, which were held under the auspices of the National Conference of Jews and Christians.



# Jewish News From Many Lands

By MORRIS GOLDBERG

**R**UDOLPH SIMONSEN, famous Danish composer, was recently elected director of the Royal Conservatory of music. The new director was born of Jewish parents in Copenhagen in 1889, and after many successes he was appointed teacher of piano at the Royal Conservatory. In 1926 he became conductor to the Society of Music and later represented Norway, Sweden and Denmark at the International Music Festival. Among Simonsen's compositions are four symphonies, scores for clarinet, and selections for choir and orchestra. Simonsen is the author of a work on the history of music and is a frequent contributor to the Danish musical publications.

**F**REDERIK SALOMONSEN, banker and philanthropist, died recently in Copenhagen in his 71st year. He was head of the firm J. S. Salomonsen & Co., which was founded 75 years ago by his father, who was a counsellor of state. The deceased was actively interested in the Jewish communities of Copenhagen and was equally liberal in aiding non-Jewish charitable institutions.

**E**RNST IMMANUEL KLEIN, distinguished Jewish-Swedish archaeologist, has just published his "Illustrations From Swedish History," which depicts Sweden from the earliest to modern times. The author is on the staff of the Museum at Stocksund and has done important work in the science of ethnology. He was born in Stockholm in 1887, son of the Chief Rabbi, Prof. Gottlieb Klein. After studying at the Universities of Uppsala and Nancy, he joined the staff of the "Dagens Nyheter" (Daily News) remaining there for five years. Klein made a scientific journey through Europe, including Russia, Finland, Holland, France, England, and other countries, and wrote learned treatises on his impressions. He translated into Swedish Sir James Frazer's standard work in ten volumes, "The Golden Bough."

**G**EHEIMRAT PROFESSOR BEHRENDT PICK, well-known German numismatist, was honored by many scientific bodies on his having recently attained his 70th birthday. The Numismatics Association of Berlin elected him as an "honored member" of the society and a banquet was arranged in his honor by the Philosophical Faculty of the University of Jena and the state officials of

Weimar. Dr. Pick was presented with a volume by his former pupils and friends, consisting of an evaluation of the numerous contributions which this great scholar has made to the study of numismatics. Dr. Pick has been long associated with the Jewish community of Gotha and is at present Director of the "Herzoglichen Bibliothek" in Gotha. He has written a great many standard works on ancient coins and medals, including "Ancient Coins From the North of Greece," "Numismatics in Ancient Times," and translated into German, Svoronos' "Tresor des monnaies d'Athenes."

**T**HE Federation of Institutions for the dissemination of Hebrew culture in the Argentine, with headquarters in Buenos Aires, has just published several works from the pen of Salomon Resnick, editor of the Spanish-Weekly newspaper "Mundo Israelita." Resnick is the translator into Spanish of "Essays on Jewish Nationality," by Chaim Sztitlowsky, who has described Jewish nationalism from the point of view of Socialism. Resnick follows up this book by a pamphlet on two aspects of nationalism based on a critical interpretation of the teachings of Ahad Haam and Prof. Simon Dubnow. In another pamphlet of 48 pages, Resnick gives a brilliant survey of Jewish literature during and after the World War, and describes the progress of Jewish themes in the novel, poetry and in the theater. The author is considered the most prolific translator of Yiddish and Hebrew literature into Spanish, most of which first appeared in the columns of his periodical. He is now engaged in completing a volume on "Outlines of Jewish Literature," a work which will be welcome to the Jews of Argentina.

**T**HE Dutch-Jewish weekly of Amsterdam, "Nieuw Israelietisch Weekblad," reports the death of Professor Abram A. Grunbaum, famous for his researches in experimental psychology. He was born in Odessa in 1885 and up till 1913 he studied under some of the leading Russian physiologists. During the World War Dr. Grunbaum continued his researches in several German universities and came, in 1916, to Amsterdam, where he was appointed assistant to Prof. Straub in the Medical Faculty at the University. After writing many valuable monographs he was named

chief of the Psychological Laboratory at Valerius Clinic, and in 1927 was appointed to the Chair of Psychology at the University of Utrecht. At the graveside his colleagues, Prof. Bouman and Dr. Roels of the University, paid their respects by describing the noble character and scientific attainments of the deceased.

**T**HE Jewish Colonization Association of Montevideo, Uruguay, has published a journal, entitled "The Jewish Farmer." It is printed in Yiddish and will instruct those desirous of settling in the country how to apply scientific method in the cultivation of the land. The same paper reports that Uruguay will soon have a Jewish representative in Parliament. Nathan Goldberg, a native of Montevideo, has for many years been active in civic and political affairs and has been boomed by the press as a worthy deputy. If Goldberg be returned, he will be the first Jew in Uruguay to occupy a government position. "The Tog," only Jewish daily in Montevideo, states that Goldberg has already been placed on the Government list and is now awaiting official affirmation.

**"ISRAEL,"** Italian-Jewish journal of Firenze, publishes the results of an interview between Dr. Samuele Scharf and Prof. De Francisci, Rector of the University of Rome, concerning the Jewish student. The Rector assured Dr. Scharf that no discrimination of any kind was exercised toward the Jews. He pointed out that where in other countries there exists such a ruling as the "Numerus clausus," Italy opens up her educational institutions to all students irrespective of their particular religious affiliations. The only requirement for permission to enter a university in Italy, he said, was that the student conform to the laws of the institution and that he be mentally fit to pursue the course of studies. Prof. De Francisci offers a welcome to all students, no matter from what country they come or what beliefs they hold, and told Dr. Scharf that anti-Semitism in any form does not exist and is not known in the Italian state universities. As proof of that fact one need only glance at the names of Jews who occupy important positions as professors and teachers in the various universities.



**I**N view of the numerous and frequent encomiums heaped upon American Jewry for its generous philanthropies to Jewish and non-Jewish causes, it is surprising to find that the role of the Jew in the establishment and endowment of charitable and philanthropic foundations, an extremely important phase of Jewish giving in this country, has been practically ignored. Curiously enough, this aspect of Jewish largesse is nearly the only one for which figures are available as to the exact amount of money invested. For the purposes of this article a foundation is defined as a corporation or trust, not a part of some other institution, organized for charitable purposes to receive or dispense money for one or more purposes or causes. This definition obviously excludes from these precincts the so-called foundations affiliated in whole or in part with other institutions, such as the Albert Lasker Foundation at the University of Chicago and the Salmon O. Levinson Foundation at the University of Idaho.

The most recent enumeration of foundations operating in this country was made by the Twentieth Century Fund of Boston which compiled a list of 122 such organizations. Of these, thirteen were established by Jews. A year ago the Twentieth Century Fund reported the number of foundations to be 108, of which number thirteen were the products of Jewish munificence. The strange thing is that four of the foundations founded by Jews included in last year's report are omitted from the current roster as are a number of other foundations. On the other hand the Russell Sage Foundation's 1930 compilation lists 152 foundations, and of this number seventeen were created by Jews. The writer, however, has compiled his own list of 32 which includes all those contained in the reports of both the Twentieth Century Fund and the Russell Sage Foundation.

The Twentieth Century Fund's current report is based on a questionnaire answered by 101 out of the 122 foundations listed. These 101 have a capital investment in excess of \$850,000,000, and it is estimated that together with the capital investment of those which did not reply to the questionnaire there is nearly one billion dollars invested in American foundations.

The thirteen foundations founded by Jews included in this report have a total capital investment of \$93,903,000, or more than ten per cent of the entire sum for the 101 reporting. Sixteen other foundations created with Jewish funds, including those listed by the Russell Sage Founda-

# Foundations of Life

By BERNARD POSTAL

## American Foundations Created By Jews

Name	Capitalization	Name	Capitalization
1. Altman Foundation.....	\$30,000,000	*19. Moritz and Charlotte Warburg Memorial Fund.....	\$ 500,000
2. Murry and Leonie Guggenheim Foundation.....	14,140,000	20. Emanuel Lehman Foundation.....	300,000
3. Julius Rosenwald Fund.....	13,700,000	*21. Nat Stone Foundation.....	250,000
4. Maurice and Laura Falk Foundation.....	10,000,000	22. A. C. Ratschesky Foundation.....	250,000
5. New York Foundation.....	7,500,000	*23. Edward Chase Student Aid Fund.....	200,000
6. John Simon Guggenheim Memorial Foundation.....	4,790,000	*24. Israel Matz Foundation.....	150,000
7. Baron de Hirsch Fund.....	4,230,000	*25. Leo Feist Charity Trust....	100,000
8. Daniel and Florence Guggenheim Foundation.....	3,700,000	*26. Ben Selling Student Loan Fund.....	100,000
*9. Daniel Guggenheim Fund for Aeronautics.....	3,000,000	27. Rudnick Charitable Foundation.....	33,000
10. Twentieth Century Fund.....	2,460,000	28. Henry M. Leipziger Memorial Foundation.....	10,000
11. Nathan Hofheimer Foundation.....	2,000,000	*29. Walter M. Naumburg Musical Foundation.....	capital unknown
12. Fred L. Lavanberg Foundation.....	1,250,000	*30. Isaac W. Bernheim Foundation.....	capital unknown
13. Lucius N. Littauer Foundation.....	1,100,000	*31. Joseph Fels Foundation.....	capital unknown
*14. Tilles Foundation.....	1,000,000	*32. Alexander Kohut Memorial Foundation.....	capital unknown
*15. Ansl Foundation.....	1,000,000		
*16. Max Rosenberg Foundation.....	1,000,000		
17. Harry Burroughs Newsboy Foundation.....	800,000		
*18. Jacob H. Schiff Memorial Fund.....	500,000		

\* Not listed in any reports of either the Twentieth Century Fund or the Russell Sage Foundation, but found elsewhere.

tion as well as a number of others, have a total capitalization of \$9,910,000. The capital investment of three other Jewish foundations have never been made public. Thus we have a known investment of \$103,813,000 in foundations established by Jews in the United States.

According to the figures gathered by the Twentieth Century Fund, itself one of the foundations endowed by a Jew, \$725,000,000 represents the capital investment of twenty of the 101 foundations who answered the query. Nine per cent of this sum is accounted for by the larger Jewish foundations. Among the twenty most heavily endowed those established by Jews hold eighth, tenth, eleventh and seventeenth places respectively.

Of all the 32 foundations brought into being by Jews only eight operate exclusively in behalf of Jewish causes, institutions, or individuals. Some \$6,000,000 is invested in these eight foundations, or five per cent of the total of \$103,813,000 invested in all foundations owing their existence to Jews.

Oddly enough, the oldest of all the foundations established by Jews is the only foreign foundation operating in America—the Baron de Hirsch Fund, formed in 1891 by Baron Maurice de Hirsch to assist in the Americanization and assimilation of Jewish immigrants, their distribution and instruction in trades and agriculture and the promotion of agriculture among them. In recent years,

however, the Fund has concentrated more on trade and agricultural instruction and extensive aid to farmers, and given up some of its pioneer Americanization work and charitable pecuniary aid, as local communities and the state and its agencies have taken over this work. In short, the Baron de Hirsch Fund has been a munificent and important factor in the development of American Jewry.

Nearly two decades after the Baron de Hirsch Fund came into being, the children of Emanuel Lehman, a New York merchant, carried out his last wish by establishing in 1907 the Emanuel Lehman Foundation, an entirely non-sectarian institution devoted chiefly to the maintenance of a school for the education of crippled children and a country home where these children may remain from three to ten weeks during the summer.

The first of the million-dollar foundations founded by American Jews was the New York Foundation, the origin of which is rather curious. In the will of Louis Heinsheimer, New York banker, there was a bequest of \$1,000,000 for Montefiore and Mt. Sinai Hospitals, provided they merged. When this was not done, Alfred Heinsheimer, a brother of the benefactor, turned the million dollars over to a board of trustees which created the New York Foundation in 1909. An additional fund of nearly \$2,000,000 was later added through a bequest from Lionel J. Solomon.



When Alfred Heinsheimer died two years ago he bequeathed the bulk of his estate to the Foundation. Its chief aim is to expend the funds at its disposal for altruistic purposes, charitable, benevolent or educational within the United States. Preference has been given to experimental efforts which appear to be promising.

The largest of all the foundations fathered by a Jew is the Altman Foundation, named for its benefactor, Benjamin Altman, founder of the great mercantile institution, B. Altman and Company. Benjamin Altman died in 1912, leaving a fortune worth \$50,000,000. Of this a \$15,000,000 art collection was bequeathed to the Metropolitan Museum of Art, making it one of the world's greatest storehouses of art. The balance of the estate was left to a board of trustees who were directed to apply the income first for the benefit of the employees of B. Altman & Company on a profit-sharing basis, and secondly to general philanthropic purposes. What he really did was to bequeath a great department store to charity and write a new page in the gospel of wealth.

Col. Michael Friedsam, Altman's nephew and successor, headed the Foundation until his recent death. The altruism of his uncle was Colonel Friedsam's guide in the administration of the huge fortune. Unlike many other foundations, the benefactions of the Altman Foundation have not been made public. This is in harmony with the life of the founder whom few New Yorkers knew by sight and who was never interviewed.

The years of the World War and those immediately after, which witnessed the greatest outpouring of Jewish philanthropy for relief that the world has ever seen, were also the years during which most of the foundations established by Jews were born.

In the midst of the World War, the late Julius Rosenwald startled the country by announcing the formation of the Julius Rosenwald Fund with a capital of more than \$34,000,000. The achievements of this organization as well as the career of the prince of givers who made them possible are too well known to be repeated here. For the first ten years of its existence the Fund limited its activity almost exclusively to the Negro school program. In 1928 the Fund was reorganized to enlarge its scope of work. It began to co-operate in pay clinics and other means of distribution of medical services to people of moderate means. It turned to the assistance of Negro hospitals and health agencies and assisted in the development of county library service, especially in the southern states, with a view to furnishing

reading material to the entire population, urban and rural, colored and white, and contributed to a few educational projects and to the study of social problems.

A unique and pioneering aspect of the Julius Rosenwald Fund is the stipulation of Mr. Rosenwald that not only the income but also all of the principal of his gift must be expended within 25 years of his death. This accounts for the shrinkage in the Fund's capitalization from \$34,000,000 at its inception to \$13,700,000 today. In the last three years the Fund has disbursed \$4,923,373.

Jewish philanthropists have been pioneers in establishing foundations in virgin fields. Mr. Rosenwald showed the way in race relations and others followed in a variety of others. In June, 1929, Murry Guggenheim, of the family of Guggenheims, set forth his desire to create an agency for the purpose of "affording charitable and benevolent assistance to the children of Greater New York through the practical application of dentistry and oral hygiene to the children of New York City, or for the benefit of those who for financial or other reasons are unable to secure the benefits of oral hygiene and adequate dental care."

In fulfillment of this desire he launched the Murry and Leonie Guggenheim Foundation capitalized at \$14,140,000. As an initial gift Mr. Guggenheim gave \$3,000,000. The first of the dental clinics, which eventually will render free dental relief to some 600,000 children, is now under construction. In the meantime a small experimental clinic has been established.

The Guggenheim family is well represented among the creators of foundations for there are three other such institutions bearing the name of Guggenheim. Second in size of the Guggenheim foundations is the John Simon Guggenheim Memorial Foundation, launched in 1925 by Mr. and Mrs. Simon Guggenheim, in memory of their son. Its aim is "to promote the advancement and diffusion of knowledge and understanding and the appreciation of beauty, by aiding without distinction of race, color, or creed, scholars, scientists, and artists of either sex in the prosecution of their labors." For this purpose Mr. and Mrs. Guggenheim gave \$3,790,000. An additional million was added in 1929 in order to enable the Foundation's fellowships, the vehicle through which its assistance is extended, to be available to citizens of certain Latin-American countries. In its first years the Foundation granted fellowships only to Americans or to those permanently resident here. In many respects the John Simon Guggenheim Memorial

Foundation is an American replica of the Rhodes Scholarships.

A third Guggenheim foundation is the Daniel and Florence Guggenheim Foundation, capitalized at \$3,700,000 and aiming to foster, through charitable and benevolent activities, the well-being of mankind throughout the world. This foundation is the creation of Daniel Guggenheim, the best known of the Guggenheim brothers. While it does not conduct charitable work directly, since 1924 it has been making contributions to educational, philanthropic and charitable organizations. The names of the organizations and the amount of the contributions have never been made public. Daniel Guggenheim was also the founder of the Daniel Guggenheim Fund for the Promotion of Aeronautics. For the support of the science of aircraft until flying freight and passenger services can be placed on a self-supporting basis Mr. Guggenheim gave \$3,000,000.

Among the twenty most heavily endowed foundations is the Maurice and Laura Falk Foundation established in 1929 by Maurice Falk, Pittsburgh capitalist, as a memorial to his wife. Within 35 years the entire fund of \$10,000,000 must be expended for "the uplifting of the unfortunate, the amelioration of the sufferings of the afflicted and the encouragement, improvement, and betterment of mankind." The director of this foundation is now engaged in research and surveys by which it is hoped that the board of managers may be enabled to define the Foundation's purpose and lay out a program for the distribution of its funds.

In addition to the above there are six other foundations in the million dollar class sired by Jews, but not devoted to specifically Jewish fields. The largest of these is the Twentieth Century Fund founded by Edward A. Filene, Boston merchant and internationally known civic leader. This Fund is constituted for the improvement of economic, industrial, civic and educational conditions.

Its general practice has been to contribute chiefly to organizations in the economic field. Charitable and educational fields have concerned it only when they happen to be allied to economic subjects. Primarily the Twentieth Century Fund has used its monies not for the alleviation of poverty *per se* but to help bring about such economic conditions as will tend ultimately to eliminate poverty.

A little known foundation is the Nathan Hofheimer Foundation with assets of \$2,000,000, the gift of Nathan Hofheimer, the late lamp and wire manufacturer. First established during Mr. Hofheimer's lifetime to carry on his various philanthropies, it was given permanent status after his death in 1921. At that time its ob-



jects were defined as "to collect, receive, and maintain funds and to apply two-thirds of the net income to the improvement of the living conditions of unfortunate persons." Within its scope of work come also aid to research and publications and the establishment of benevolent activities and agencies.

To provide sanitary homes at low rentals for the accommodation of persons of small incomes, chiefly those living in and around New York City who are unable to obtain proper sanitary housing, is the forward-looking object of the Fred L. Lavanberg Foundation. Fred L. Lavanberg was the brother of Mrs. Oscar Straus. A wealthy color manufacturer, he turned his attention and fortune to improving housing conditions on New York's East Side. In January, 1928, three months after his death, there was thrown open to tenants a \$750,000 group of model tenements on the East Side where families with small incomes may obtain apartments of two rooms and bath for \$25 and \$35 a month. He also gave \$500,000 for the Hannah Lavanberg Home of Girls. These two institutions as well as any others that may be established by the trustees constitute the work of the Lavanberg Foundation.

One of the most notable of all foundations is the Lucius N. Littauer Foundation, for which Lucius N. Littauer, millionaire glove manufacturer, gave \$1,100,000 in 1929, with no strings attached. The directors are empowered to use the principal as well as the income at their discretion "to enlarge the realms of human knowledge, to promote general moral, mental, and physical improvement of society so that the sum total of human welfare and wisdom may be increased and the cause of better understanding among all mankind promoted." Mr. Littauer's gift transcends limits of creed, color, race, and nation and it has been called an investment in mankind unlimited. Heeding Mr. Littauer's wish that the contributions of the Foundation be made as inconspicuously as possible, little publicity has attended its activities. So far as possible its funds are being used for assisting specific projects in educational and scientific research and Jewish scholarship.

Two Jews generally unknown among Jews have each created million dollar foundations. In St. Louis, C. A. Tilles is responsible for the Tilles Foundation Fund, whose purpose is the education of children in the city of St. Louis. Its sphere also includes assistance to various children's agencies. Although in existence for several years the Fund has not yet completed its plans for the use of the money. Its funds are ad-

ministered by a non-sectarian board, equally divided among Protestant, Catholic and Jewish citizens of the city. In San Francisco, the late Max Rosenberg, business man and civic leader, chose that in death his name should be linked with benevolence as it had been during his lifetime. His will created a million dollar charitable fund known as the Max Rosenberg Foundation for the Advancement of Charitable Purposes. It is intended to use the million dollars to further education and art, fight disease, advance industrial co-operation and improve living conditions of the working class.

Other than the foundations concerned only with Jewish activities, there still remain nine of smaller capitalizations but equally diversified interests to deal with. Heading this group is the Harry E. Burroughs Newsboy Foundation of Boston, personally founded and supported by Harry Burroughs, himself a former newsboy. The Foundation aims to raise the cultural level of the boy and to that end the clubhouse on Beacon Hill is luxurious but home-like and comfortable. The cultural facilities the donor himself found hard to get are provided, the varied opportunities including training in trades and college scholarships.

The name of the great Jacob H. Schiff is kept fresh by the Jacob H. Schiff Memorial Fund of \$500,000, established by his daughter, Mrs. Felix M. Warburg, in 1924. The income of this fund, which is administered by the New York Community Trust, is expended for the support and maintenance of the Nursing Service of the Henry Street Settlement.

The late Nat Stone, for two decades leader of the Milwaukee Jewish Community, left \$250,000 for a foundation to continue the philanthropies in which he was interested. The foundation is to come into being in 1941 and it is to provide relief for the poor and needy of Milwaukee and to render assistance to deserving students in any line of educational work. A somewhat similar foundation was created in Boston in 1916, by A. C. Ratshesky, now United States Minister to Czechoslovakia, with an endowment of a quarter of a million dollars.

Of the foundations whose capital is known three more require mention. Ben Selling, the nestor of northwest Jewry, willed \$100,000 for the establishment of the Ben Selling Perpetual Scholarship Loan Fund. This fund will provide aid to needy and worthy students or to persons desiring to become students of any college, university, or normal school in Oregon or to any rabbinical college in the United States. A like sum was left by Leo Feist, music pub-

lisher, to found the Leo Feist Charity Trust for general charitable and educational causes. There is also the Henry M. Leipziger Memorial Foundation which provides one or more lectures each year on some subject related to the advancement of American institutions and ideals.

The two foundations not devoted to Jewish pursuits whose capital is unknown are the Isaac W. Bernheim Foundation and the Walter M. Naumburg Musical Foundation. The former was incorporated in 1929 by Isaac W. Bernheim, Louisville civic leader, to operate the Isaac W. Bernheim estate at Clermont, Kentucky, a 13,100 acre forest donated by Mr. Bernheim for educational and recreational purposes. The foundation is also intended to develop in the people of Kentucky a love for the beautiful and natural life, to provide a sanctuary for non-destructive wild birds and animals in order to prevent their extinction, and to encourage reforestation. The Walter M. Naumburg Musical Foundation is an institution which defrays the cost of the first public recitals of needy but talented artists. In memory of his father, Elkan Naumburg, the donor of the \$100,000 bandstand in Central Park, Walter M. Naumburg has set aside a sum of money to finance the debuts of a select number of young artists ready for professional careers. Originally limited only to pianists and violinists, cellists and singers are now eligible.

The last group to be examined is that consisting of foundations whose activities are exclusively Jewish. The Baron de Hirsch Fund has already been referred to as the largest in this group. The others are the Ansl Charity Foundation, the Moritz and Charlotte Warburg Memorial Fund, the Edward M. Chase Student Aid Foundation, the Rudnick Charitable Foundation, the Alexander Kohut Memorial Foundation, the Israel Matz Foundation, and the Joseph Fels Foundation.

The Ansl Charity Foundation is the name of the group charged with the administration of the \$1,000,000 fund bequeathed by Nathan Lampport, late president of the Yeshiva College and wealthy cotton merchant. The foundation's odd cognomen is derived from the initials of the Hebrew names of Mr. Lampport and his first wife, Abraham Nehemiah and Sarah Lampport. By the terms of the will twenty per cent each of the Foundation's funds are to go to educational institutions in the United States, Palestine, and Poland, and ten per cent to such institutions in Russia; five per cent each for Jewish philanthropies in Russia and Poland and ten per cent in the United States and Palestine; and ten per cent for loans

(Continued on page 222)



# A New Colossus of Rhodes

Jewish Communities of Neighboring Countries, at Suggestion of B'nai B'rith Lodge on the Famous Island, Build Rabbinical College Where Famous Statue of Antiquity Once Stood

By DR. HIRSCH LOEB GORDON



ONE of the seven wonders of the ancient world was the Colossus of Rhodes, a Homeric Island in the Aegean Sea. A gigantic figure in bronze, a hundred feet high, with one leg on each side of the entrance to the renowned harbor, this statue stood for hundreds of years, wielding in his mighty right hand a huge chalice full of burning oil which served as a beacon to all ships for miles around.

This ancient torch-bearer is no more. An earthquake threw him down from his lofty pedestal more than two thousand years ago, and sacreligious Saracen merchants later melted down his noble bulk into more prosaic objects.

But another torch-bearer now stands in his place—a totally different kind of beacon. It is the Rabbinical College of Rhodes, founded re-

cently for the purpose of preparing spiritual leaders for the Sephardic Jewry of Mediterranean lands.

The history of Sephardic Jewry is crowned with glory. It is impossible to imagine our present-day Judaism in every one of its multiple aspects without the indelible contributions of philologists like Ibn Hayuge and Ibn Labrat; codifiers like Halevi and Ibn Gabirol; commentators like Ibn Ezra; and mystics like Vital—most of whom created in several fields simultaneously, and were, above all, profound philosophers.

But true to the well-known saying that the level of Jewish culture is directly proportional to the level of the culture of the nations among whom each Jewry dwells, Sephardic Jewry, which rose to its highest peaks in the liberality and enlightenment of Moorish Spain, retro-



*His Excellency, Mario Lago, Italian Governor-General of the Aegean Islands. A scholar and philosemite, it was under his auspices and personal supervision that the Rabbinical Seminary at Rhodes was established and is maintained.*

gressed alarmingly after the destruction of their time-honored centers and their expulsion into lands of a very low cultural level. Going from bad to worse during the following centuries, Sephardic Jewry almost reached its breaking point. It fell prey to assimilation because of a lessened power of resistance, due to the exhaustion of all rebuilding and renovating processes.

The Sephardim lack leaders who can mobilize all the vital forces still extant, and refill the void arteries with pulsating energy. Many ancient communities in the East are at present without rabbis, which means also without organized Jewish life, Jewish education, and Jewish leadership in time of need. With the recent passing of Haham Bashi Bizerano in Constantinople, Turkish Jewry remains without a spiritual head, and will remain so, it is feared, for many years to come. The same is true of the Jewish community of Salonica, Greece, and others.

The District Grand Lodge of the Orient, B'nai B'rith, with headquarters at Constantinople, distinguished itself with its relief work among the Eastern Jews during the World War and its devastating aftermath. Ashkenazic Jews from Russia, Poland, and Roumania, who were stranded in Turkey, obtained full protection and extensive care.

But B'nai B'rith proved to be equally active in its endeavors in the



*A group of students at the Rabbinical College on the Island of Rhodes. Fourth from the right, front row, is Dr. Kahan, director.*



spiritual field. It pondered over the problem of Sephardic leadership at every one of its recent annual conventions. Finally a concrete proposal was made by the B'nai B'rith Lodge of the ancient Jewish community on the Island of Rhodes to found on their territory, a Rabbinical College to be maintained by them with the co-operation of the Jewish communities from the neighboring countries.

The proposal was accepted for several reasons. The Jewish community on the Island of Rhodes goes back to hoary antiquity; it is first mentioned in the Book of the Maccabees, 140 B. C. E. Its climatic excellence is a boon to the health of the students. Jewish communal life on the Island has retained undisturbed an ideal atmosphere of traditional Judaism with all the quaint customs of bygone generations. The Island was ceded in 1912 by Turkey to Italy, and is thus neutral ground with reference to the Eastern Mediterranean Jewries, avoiding all possible jealousies.

Not less favorable was the choice of Rhodes from the political point of view. Italy's well-known liberalism and lack of discrimination against the Jews assures the full growth and security of every institution within its borders. The Italian higher officials and even His Majesty The King have already bestowed upon this Rabbinical College their outspoken friendship. Particular mention should be made of the wholehearted assistance given by His Excellency, Senator Mario Lago, the paternal governor of the Italian Islands on the Aegean Sea. He is making strenuous efforts to bring back to the world the glory that was Rhodes's. An eminent scholar and avowed philosemite, he has shown from the very beginning a great anxiety to shelter and promote this laboratory of Jewish spirituality, granting it legal recognition and official support.

A Rabbinical College Provisional Committee was first instituted on September 20, 1927, under the auspices of His Excellency The Governor, and the Jewish community of the Island. It consisted of men prominent in political and social life, under the presidency of Vitalis Strumza, ex-secretary of the International Finance Committee of the Turkish Empire, who now occupies a high post in the Italian administration of the Aegean Islands. When the appeal was first broadcast to the neighboring Jewish communities, men prominent in Oriental Judaism responded nobly. Warm words of approbation were received from Rabbi Jacob Meir, Chief Rabbi of the Sephardic Communities of Palestine; Dr. Zoller, Chief Rabbi of Trieste; Dr. Yakir Behar, well-known leader in public

and financial affairs of the Jewish community of Smyrna; the District Grand Lodge of B'nai B'rith; Dr. D. Lattes, then president of the Zionist Federation of Italy; and many others. Contributions began to pour in from individuals and institutions and fellowships were established covering tuition and all living expenses of the students — which amounted to 4,000 Italian Liras (about \$200) per student per annum.

The College was officially opened and the school year inaugurated on January 1, 1928. A Ladies Auxiliary was then organized under the chairmanship of Mrs. Strumza to take maternal care of the youthful students. Dr. Isidore Kahan, formerly Rabbi at Gorizia, was appointed Director of the College. The curriculum is strictly religious, and the secular studies are planned to parallel those of Italian high schools which, when compared with those in America, are two years of study ahead.

On May 21, 1929, the King of Italy sent the following telegram to the College:

*"I have learned with great pleasure of the progress made by the Rabbinical College of Rhodes. I am glad to see this important center of Jewish culture on Italian soil."*

In its "Ordinamento," the Rabbinical College states that it aims to prepare teachers and rabbis for the Sephardic communities of the East, and to give them harmoniously both a Jewish and secular education.

The full course is ten years, divided into three parts. The age requirement for admission is thirteen

years and above, while the Jewish knowledge demanded is as little as in most of the West-European rabbinical seminaries: a reading knowledge of Hebrew, with "some" idea of the language. The beginning course lasts three years. During the second three years, the students have their choice of preparing for the rabbinic, for teaching, *shechitah*, or *chazzanuth*.

The curriculum of the Jewish studies presents a variety of well-chosen subjects. Supposing a year to consist of 36 full weeks of study, we can place the total number of hours throughout the rabbinical training after each subject to show their proportional strength:

Bible (720), Hebrew language and grammar (648), Aramaic grammar (36), Talmud (2880), Codes (1296), Jewish history (216), history of Hebrew literature (144), philosophy of religion (144), homiletics and Midrash (72), methods of teaching religion (36), social work (36).

It is noteworthy that of a total of 6228 lecture hours, almost one-half—2880—are devoted to the Talmud. Adding the 1296 of the Codes lectures, we have a total of 4176, or more than two-thirds of the entire curriculum, devoted to rabbinics. Although the Talmud will forever remain the chief source of Judaism, and no original research in Jewish religion, law, ancient life, literature and language can be done without a first hand acquaintance with the Talmud in the original, we would nevertheless suggest such a change in the proportion of lecture hours that would permit the students a more thorough study of Jewish literature, language and philosophy; the given hours are by no means sufficient. A rabbi trained by such a curriculum, even with the addition of a high school education, could not be expected to be of maximum value to the younger generation of Sephardic Jews, who desire a new approach to the discussions of Jewish problems and ideals.

However, one must highly compliment the general scheme of training, where a little bit of everything (with the exception of the inexcusable omission of the psychology of religion) has been introduced aiming to turn out rabbis and teachers with a solid background of genuine Jewish scholarship with a thirst for more.

World Jewry cannot remain indifferent to the frantic efforts made by their Sephardic brethren to maintain a trustworthy lighthouse of traditional Judaism on the lonely and romantic Island of Rhodes, an island first mentioned as Rodanin, peopled by the great-grandchildren of Noah in the genealogical list in Chronicles, I, 1, 7.

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### JEWISH CALENDAR

1932

Purim .....	Tues., Mar. 22
Rosh Chodesh Nissan, Thurs., Apr. 7	
1st Day of Passover, Thurs., Apr. 21	
2nd Day of Passover, Thurs., Apr. 28	
*Rosh Chodesh Iyar... Sat., May 7	
Lag B'Omer..... Tues., May 24	
Rosh Chodesh Sivan... Sun., June 5	
Shavuoth .....	Fri., June 10
..... Sat., June 11	
*Rosh Chodesh Tammuz, Tues., July 5	
Fast of Tammuz... Thurs., July 21	
Rosh Chodesh Ab.... Weds., Aug. 3	
Tisha B'Ab..... Thurs., Aug. 11	
*Rosh Chodesh Elul.... Fri., Sept. 2	

NOTE: Holidays begin in the evening preceding the dates designated.

\* Rosh Chodesh also observed the previous day.



# THE PRINTED PAGE

## BURNING PROTEST

**Jews on Approval**, by Maurice Samuel  
(Liveright, Inc.).

THERE was a time even in American Jewish life when rabbis disdained equivocations and were wont to summon to their aid all the reinforcements of Biblical invective, when they called a spade a spade, even if it happened to be a colleague. But the custom went out with beards. To do as Maurice Samuel does in this book, to exemplify general principles by caustic descriptions of the leaders who embody them, is to invite reprisals. Doubtless the author is ready for them. One may not agree with Mr. Samuel's judgments, one may not even wholly like the forthright tone of his attacks, but one cannot but admire the courage and the honesty of his latest book. The old doctrine that one should hate the sin but not the sinner is not especially Jewish, and is still incomprehensible. In fact, it is dangerous in that it seems to imply that there is no functional relation between a man and his acts, and that the will plays no part in the "sin." There is nothing sane or wholesome in the current distaste for indulging in personalities. This book is not a crass attempt to vent the author's venom. Without difficulty one can see that Mr. Samuel resolved to go beyond vague generalizations. Leaders are symptomatic of tendencies and times. Certain varieties of men are thrown to the top of the heap and there is a causal nexus between social events and communal leadership.

It would, however, be an error to think that the chief purpose of *Jews on Approval* is to illustrate the author's talent for invective. The book has a serious purpose, and presents a serious point of view. Its chief contention is that the Jews have become and are still becoming vulgarized by the conditions amidst which they live, and by their lack of sturdy manhood in cleaving to their own life, faith and culture. This thesis it attempts to prove by rather hasty examinations of the state of the rabbinate, the English-Jewish press, Jewish emphasis upon philanthropy and the manner in which it is conducted, communal leaders of both Zionist and non-Zionist camps. Mr. Samuel then turns to more general considerations. He contrasts the condition of East European Jews in their ghettos with that under which they exist in American cities. He continues with a rapid sketch of the



economic history of the Jews of Europe, and the sources of medieval and modern anti-Semitism. It is chiefly here that he arrives at his central point of view. Whether we wish it or not we shall not assimilate into, or be assimilated into the Gentile world. For better or worse, we shall remain Jews. Why not make the best of it? But this requires resistance not only to our own unique fate, but also to the "mass-imbecility" of the time, which has resulted in a lowering of the general cultural level. The general failure to set up this resistance has resulted in the deplorable status of many Jews, who suffer for their Jewishness with none of the compensations that might mitigate it for them. As the author himself says, the book is "dedicated to the proposition that Jews must make a virtue of necessity." But herein he discerns nothing different from the tenor of all life. The book ends with a plea for the continuity of Jewish tradition.

It would be easy to point out the monitory and hortative tone of the work, to speak sarcastically of that tendency to facile generalization which perhaps is also part of the Jewish tradition, and to take umbrage at Mr. Samuel's forthright criticisms. What is much more important is to recognize that he is right: there is a minimal Jewishness in America, which threatens to go beyond the vanishing point; there is incredible fatuousness and blindness, especially in regard to the veritable character and purport of Jewish life itself; there is much that is shoddy and lacking in self-respect. And it is well to have a work like the present, that is incapable of facing these conditions with glacial calm, that is roused to some intemperateness, to burning protest!

JAMES G. HELLER.

## A FIERY GENIUS

**Frank Harris, A Study in Black and White**, by A. I. Tobin and Elmer Gertz (Madelaine Mendelsohn, Chicago).

IN another part of this issue of the B'NAI B'RITH MAGAZINE, one of the authors of this book—Mr. Gertz—tells in detail the relations between Frank Harris and the Jews. A whole section of one of the chapters in the book under consideration is devoted to this subject, and is adequately and interestingly handled.

Considered from any viewpoint, we have nothing but praise for this fine study of Frank Harris. And yet more than praise, too—gratitude. For here, as the result of what must have been a staggering piece of research work, the co-authors present an absorbing volume of facts and brilliant analysis without which it is totally impossible to appreciate Frank Harris or his works in their totality. Harris was not only such a Munchausenian liar, but also such a transcendent genius, that both facts and intellectual understanding are necessary for any adequate judgment and even appreciation of the man, and Tobin and Gertz supply both most abundantly. All future works on Harris must be based on this book.

By means of hitherto unpublished letters, court records, documents of all kinds, and direct testimony from living persons, the authors give as much of the actual truth about Frank Harris as it is possible for anyone to know—and for the first time! Only a minimum of the questions they raise are answered by deduction, and that is well—high irrefutable. All facets of Harris's variegated career are carefully related, sifted, and authenticated or disproved, and evaluated. Elegaic in praise where it is merited, merciless in blame where it is deserved, this book is truly what its subtitle indicates—"a study in black and white." It is destined to make Harrisians out of non-Harrisians, and it will send every true Harrisian pell-mell back to the libraries to re-read Frank Harris with a new understanding and a new enjoyment.

EDWARD E. GRUSD.

## 1931 American Year Book

PUBLISHED under the auspices of the New York Times Company, the American Year Book is a compendium of accurate information on all important American events during 1931. It is invaluable to historians, professional men and women, students, business men, social workers, journalists, libraries, etc.



# The PRESIDENT'S PAGE



## My Visit to Mexico City

A WEEK spent in Mexico City revealed to me many gratifying surprises. I went there remembering that less than ten years ago B'nai B'rith harkened to the cry of poor and friendless coreligionists who had come to Mexico from lands of oppression. There were a few Jews in Mexico when they came, but they were entirely unorganized—scarcely knowing who were of the House of Israel and who were not. With rare exceptions earlier settlers resented the entrance of the ragged and destitute newcomers whose lamentations ascended unto Heaven and were answered by B'nai B'rith. I knew that a steady stream of immigrants had entered year after year and that B'nai B'rith had taken a fatherly interest in them until the time came when they declared themselves self-dependent and able to care for the poor among them.

I was not prepared to meet men in quite considerable numbers in very comfortable circumstances; to find Jewish homes as pretentious as are those of the average well-to-do in any community I have ever visited.

I was surprised to learn that about half the manufacturing in Mexico is done by Jews. They make a vast variety of things in daily use. They make automobile tires. They make shoes. Before they began to do so, the poorer classes, mostly Indians—Mexico has a population of fifteen million of whom eleven million are Indians—went unshod. The cost of an imported pair of shoes was prohibitive to the ordinary person. Jews made the first shirts and neckwear in Mexico. Formerly their cost made them luxuries within the reach of only the fewest. Now no one need do without them.

I was taken to a shoddy mill equipped with the latest labor-saving devices. The owner is a Jew—and a fine one at that—who is following in the business footsteps of his father and grandfather. He is also following them in works of *Zedakah* and *Gemilut Hezed*.

The best known physician-surgeon in Mexico City is a Jew. He came from New York thirty years ago and stands at the head of his profession. He is the physician of the American Ambassador. At a luncheon given in my honor by the Ambassador, this physician sat as a guest among the legation staff.

Nothing that I am here setting down ought to be understood as meaning that all our people in Mexico are comfortably situated, for nothing could be further from fact than that. There are plenty of poor among them. But I went there expecting to see few who were not poor and that these had only recently emerged from poverty.

There is a Jewish Chamber of Commerce with a membership of several hundred tradesmen, large and small. I came to understand why there is a commercial body composed exclusively of Jews, when I was informed that there are many such other organizations made up solely of people of a single nationality. In Mexico the Jew is a national in the sight of his neighbors and he accepts their view.

Keeping pace with their economic improvement is their cultural betterment. Mexico City has a Young Men's Hebrew Association three hundred strong, occupying quarters which at a bargain rental costs four hundred dollars a month. A library of 2,500 volumes, gymnasium, auditorium, and restaurant are among its attractions. The Jewish women have a society which interests itself in relief work. There is a Jewish school in a commodious building located in a small park. The school is under government supervision and teaches prescribed courses that qualify for admission to higher schools. Hebrew and Yiddish are parts of the curriculum. The Centro de Beneficencia does relief work, has a medical clinic and grants small loans without interest. There are two congregations, both Orthodox, with modest places of worship that are none too well adapted to their purpose. I was visited by a small committee which felt the need of a modern interpretation of Judaism, but on the whole

I encountered little attachment to the synagogue. The Jew in Mexico City is weakest in his affiliation with his religion. I attended a Yiddish dramatic performance in one of the city's popular theatres.

The rise of the Jew in business, the substitution by him of home-made wares for imported goods sold with enormous profit, has quite naturally aroused the ire of those adversely affected, and there have been unfriendly demonstrations at times, but there were no evidences of ill-will sensed by me, and the present administration looks with favor on Mexican Jewish inhabitants. In turn these regard Mexico as their permanent home and are aligning themselves among its citizenry.

I was graciously received by General Juan del Rios, Minister of the Interior, head of the Mexican Cabinet. He told me that he was familiar with the work of B'nai B'rith in Mexico and thoroughly approved it; that the government considered the Jews who had come to Mexico a benefit to the country. "They are," said he, "of good moral character, hard working and economically progressing."

There are approximately thirteen thousand Jews in Mexico, of whom half live in Mexico City.

I found the name "B'nai B'rith" revered in Mexico. Hundreds of tongues praised it. B'nai B'rith had been the poor immigrants' friend when but for it they were friendless and helpless. B'nai B'rith had led them out of the wilderness of a strange land and a strange people whose language they could not understand, into the light of day. B'nai B'rith had nursed their wives and little ones when they were ill; had fed and nourished them in their poverty; had counseled them with fatherly advice; had swept away their perplexities; had helped them to help themselves; had stood between them and those who would molest them, and even now though the early struggles are over, B'nai B'rith still anxiously watches over them. These were some of the tributes paid our Order during my week's stay. They filled my heart with joy because B'nai B'rith had entered Mexico a decade ago and made me glad and grateful for the opportunity of seeing the fruit of B'nai B'rith's planting.

ALFRED M. COHEN.



# ACROSS THE SEAS

## Roumania's Great Rabbi



ON March 1, Roumania celebrated the sixtieth birthday of one of her most eminent citizens, Dr. Jacob Isaac Niemerower.

He was born in Lemberg, Austria, and laid the foundation of his education there. He continued his studies at Lubov and Jassy going afterwards to Berlin, where, under the tutelage of the famous Dr. Hildesheimer, he gained his Ph.D., with the distinction of *Magna Cum Laude*.

Elected Rabbi in Jassy, he held that chair up to 1913, when he was called to head the Spanish Community in Bucharest. It was not long until his notable talents and personal charm won him the devotion of Roumanian Jewry, a devotion culminating in his elevation to the Chief Rabbinate in 1921, an office officially recognized by the Roumanian government. As Chief Rabbi, Dr. Niemerower is constitutionally the Jewish representative in the Senate, which is a life tenure. His co-religionists unswervingly follow their leader, and he is their loving spokesman, pleading their cause not only in Parliament, but at the King's Palace as well. He holds a high estimate of the abilities of the present ruler, and so highly is Dr. Niemerower esteemed in return by King Carol that he has, contrary to precedent, personal access to the Palace at any hour.

There is no Jewish activity in Roumania with which he does not concern himself. He is president of the Roumanian District Grand Lodge of B'nai B'rith. I visited the two flourishing lodges, Fraternitatea and Lumina, in which the most prominent Jews in Bucharest are active. It is interesting to note that this historic international Order was instrumental in having the United States establish diplomatic relations with Roumania by sending its first Consul to that country. It was in 1870 when Jewish interests demanded action on the part of our foreign coreligionists. The U. S. Government claimed to have no sufficient commercial intercourse with Roumania to warrant the expense of a Consulate. "Very well, then," said the late Simon Wolf to President Grant, "you make the appointment and we will foot the bill."

Thus was the office of Consul General for Roumania created, and our



much lamented brother, Benjamin Franklin Peixetto, placed in charge. That brilliant official soon succeeded in establishing a B'nai B'rith District Grand Lodge in Bucharest, with lodges in the Provinces. The late Dr. Stern, who was then Secretary to the Consulate, eventually became president. Dr. Niemerower is his successor.

Largely through his efforts, the obsolete and degrading form of oath *More Judaico*, that was so humiliating to the Jew, was revoked by a Royal decree.

As early as 1902, Dr. Niemerower had conceived the idea of establishing a Jewish Academy, to serve as a spiritual center of Judaism. His plan was endorsed by such men as Dr. Lazarus, Max Nordau and S. M. Kohn, and before the Congress of the B'nai B'rith in Prague, in 1928, he pleaded for the creation of a modern *Jabneh*.

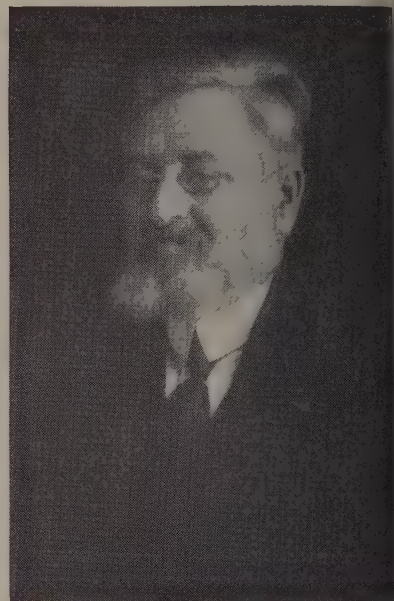
In the Zionist movement as in all other epochal enterprises, the enthusiasm which Roumanian Jewry has evinced can be traced to the executive genius of this same champion.

Dr. Niemerower's local activities are marked. Succeeding the late Dr. Beck in 1913, he inaugurated a memorable campaign to build up the Jewish Community in Bucharest, with the result that today the Community boasts numerous well-organized religious and charitable organizations.

It is amazing perhaps that, in spite of his busy public life, Dr. Niemerower finds time for literary accomplishments. Periodicals throughout Europe carry his vivid contributions, besides which he has published an array of books and brochures.

He is as well a conspicuously forceful speaker. German, French, and Hebrew flow with equal facility from his lips, but he prefers to speak in Roumanian, the language he uses in his pulpit. Due to his power, his advocacy, and enthusiasm, Roumanian Jews are now gradually adopting the language of their country in their daily intercourse.

It was my good fortune, during my visit to Roumania some months back,



DR. J. I. NIEMEROWER

to be invited to Dr. Niemerower's home. He is a man of abundant physical vigor, still "a young man" in body and in spirit. As a conversationalist he is charming. It was also my fortune to ride with him in the train from Karlsbad to Bucharest. In our Wagon Lit were quite a number of prominent Roumanians, some of them leaders in public life, generals, judges, lawyers and university professors. It was interesting to observe the respect, even deference, they exhibited towards Dr. Niemerower. "Your Eminence," was the manner in which most of them addressed him.

While in Bucharest I visited his home, a veritable beehive of callers all day long. These visitors came from every part of Roumania and, I might truthfully say, every part of the world. Every one was received warmly and accorded a generous welcome by the eminent host and his charming wife.

EDWARD HERBERT.

(On his sixtieth birthday, Rabbi Niemerower received the award of Grand Officer of the Roumanian Crown from King Carol at a special celebration. The presentation was made by the General Director of Religions, and was accompanied by the felicitations of both the Roumanian Senate and its president.—EDITOR.)



# NEWS OF THE LODGES

## Discuss Hitler Menace at New York Meeting

WITH Hitler safely eliminated from the presidency of Germany, there is rejoicing in the Jewish world. But that Hitler remains a menace was shown by the vote in the German election—Hindenburg, more than 18,000,000; Hitler, more than 11,000,000.

This menace was discussed a few days before the German election at a huge public B'nai B'rith meeting at Temple Emanu-El in New York City. Judge Albert Cohn, president of District No. 1, presided, and Pierre Van Paassen, international newspaper correspondent, and Richard E. Gutstadt, Director of B'nai B'rith Membership Bureau, were the speakers.

Brother Gutstadt counseled a close solidarity in Jewish ranks and an earnest effort to effect an understanding of Jewish social, cultural, and spiritual values. Mr. Van Paassen revealed that Hitler has the closest possible relations with the Awakening Magyars in Hungary, and the Eckenkreutzlers in Austria, as well as the Fascist party in Italy.

Intended as a symposium on the Jewish situation throughout the world, the meeting, because of the closeness of the German elections, was converted by B'nai B'rith leaders into a discussion of the effect on German Jewry of the growing power of the National Socialists.

David Rubinoﬀ, famous violinist, thrilled the audience with several solos.

PINE TREE LODGE No. 817, Bangor, Maine, celebrated the George Washington Bicentennial with a special meeting at which nearly all of the Jewish residents of Bangor and vicinity were present. Goodman Haffnowitz, president of the lodge, delivered the address, which was broadcast by radio.

A SUCCESSFUL B'nai B'rith Luncheon Club has recently been organized in Chicago. Sam Jaffe, the star of the great stage production, "Grand Hotel," was present at the opening meeting, at which Sigmund Livingston, National Chairman of the Anti-Defamation League, was the principal speaker.

A B'NAI B'RITH SERVICE CLUB has been organized in Vancouver, B. C., by Samuel Lodge No. 68. Its purpose is primarily to work for the good of the community. Weekly luncheons are held, at which



speakers present various problems of the day. Brother H. M. Brotman is chairman.

DR. CLAYBROOK COTTINGHAM, President of Louisiana College, delivered a patriotic address on George Washington before Congregation Gemiluth Chasodim, Alexandria, La., in celebration of the Washington Bicentennial. The program was arranged by Rebecca Lodge. Brother M. J. Weiss was chairman, while Rabbi Albert G. Baum conducted the service.

MONONGAHELA VALLEY LODGE No. 776, Monessen, Pa., recently held a "Rabbi Kalchman Night" as a testimonial farewell to Brother Rabbi Kalchman who, after seven years of active B'nai B'rith association in Monessen, is migrating to California.

The Lodge recently sponsored a successful social affair, the proceeds of which were used to pay up its Wider Scope pledge.

## Palestine Welcomes Members

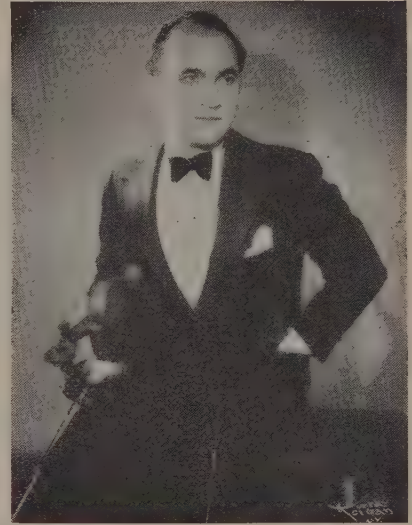
DISTRICT GRAND LODGE No. 14, Palestine, extends a hearty welcome to all American brethren who will visit the Holy Land this Spring. It is expected that the normal number of tourists will be increased this year because of the triple attraction of the Maccabiad, the great Levant Fair, and Passover.

The Palestine District, therefore, cordially places its good offices at the disposal of American members of the Order. These good offices may be obtained through the secretaries of the lodges at Jerusalem, Tel-Aviv, and Haifa, whose addresses are as follows:

I. Karlin, book store and stationery, Jaffa Road, P. O. B. 225, Jerusalem. Telephone: 1138.

I. Yellin, chemist, Hahashmal Street, P. O. B. 482, Tel-Aviv.

Joseph Lifshitz, commission agent, Commercial Center, P. O. B. 30, Haifa. Telephone: 471.



DAVID RUBINOFF

UNDOUBTEDLY one of the drawing cards at the great B'nai B'rith rally at Temple Emanu-El in New York City, March 9, was the famous violinist, David Rubinoﬀ.

Distinction did not come easily to this virtuoso. Born of poor parents in Grodno, Russia, he had to struggle bitterly every inch up the ladder of fame. His mother deprived herself of necessities in order to buy his first musical instrument—a balelaika. The boy was so enthused that his parents finally bought him a violin. The generosity of an aged music teacher enabled him to study. The townfolk marveled at the lad's genius.

Brought to America as a youth, he studied violin in his spare hours, played in high school orchestras, and later obtained odd jobs playing in hotels and cafes. His success there led to engagements in theaters. It was only thereafter that success met his efforts; he appeared in the largest motion picture theaters in the country as guest conductor and soloist. Radio came along and he became one of its first and greatest popular stars.

THE George Washington Bicentennial was brilliantly celebrated by Zion Lodge No. 62, Columbus, Ohio. Professor Homer C. Hockett, of the department of American history at Ohio State, spoke on "The Real George Washington," while Rabbi Lee J. Levinger, Director of the B'nai B'rith Hillel Foundation at Ohio State, and author of "History of the Jews in America," spoke on "Jews Who Stood by Washington."

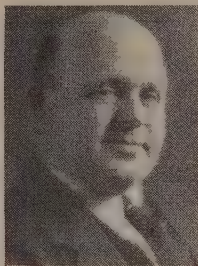


# B'NAI B'RITH HALL OF FAME



DAVID A. HAMBURGER

*Chairman, Los Angeles membership drive. In spite of illness, he gave all his time to this work. P. P. of his lodge.*



AARON RICHE

*President, Los Angeles Lodge, and chairman of the Workers' Enrollment Committee of the Membership Drive.*



I. B. BENJAMIN

*President, Los Angeles Lodge at time of the big membership drive. He acted as executive treasurer of the campaign. Is active in communal affairs.*



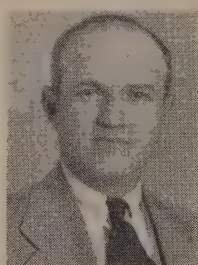
HARRY A. HOLLZER

*Honorary chairman of the Los Angeles membership drive. Judge of Federal District Court. A veteran Ben B'rith and communal worker.*



IRVING LIPSITCH

*Exec. Dir., Jewish Federation, Los Angeles. Hon. Sec. of the membership campaign of Los Angeles lodges.*



EDWARD N. BERK

*Huntington Park, Calif. Not only active on many committees, but obtained 18 new members, and restored 15 delinquent ones.*



MAX I. GINSBERG

*Huntington Park, Calif. Got six new members. Arranged five lodge programs with special talent. Rendered conspicuous Jewish and B'nai B'rith service.*



DAVID WEISSMAN

*Publicity Director, Los Angeles membership drive. Editor, "B'nai B'rith Messenger." Motion picture writer; lodge trustee.*



PAUL FELDMAN

*Philadelphia. Got 11 new members in Joseph W. Salus drive. Can hold his own with all these Californians!*



DR. MAURICE SMITH

*Exec. Chairman of membership drive. Inspiring orator. P. P. Los Angeles Lodge. Got many new members.*



HENRY LOCUS

*Fin. Sec., Los Angeles Lodge. Very active. Won honorable mention in membership enrollment drive.*



ARTHUR ROSENBLUM

*Los Angeles. Zone Deputy. Active in organizing meetings for lawyers and signing up many for B'nai B'rith.*



## Hillel Influences Life at Cornell University

AN important event indicative of the influence of the B'nai B'rith Hillel Foundation at Cornell University is the recent change of name of the Young Women's Christian Association (Y. W. C. A.) to Cornell Women's Religious Association (C. W. R. A.). This change follows



*Barnes Hall, Home of the Cornell Hillel Foundation.*

closely upon that of the Cornell University Christian Association (C. U. C. A.) to the Cornell University Religious Work (C. U. R. W.). Both of these changes were made in deference to the significant role the Jewish students are now playing in the religious life of the university.

Jacob N. Blinkoff, a former vice-president of the Hillel Foundation, is now president of the C. U. R. W.,

while Rabbi I. B. Hoffman, Hillel Director, is chairman of the C. U. R. W. committee in charge of the Barnes Hall Library, which consists of 4,000 volumes on religion, philosophy, and sociology. A separate alcove and shelves in this library are devoted to the Hillel Foundation.

Dr. Livingston Farrand, president of the university, made the following statement when he was informed of the election of a Jew as president of the united religious forces at Cornell: "I think the very expression of your recent election is one of the best things I have ever known in any American university. It speaks for a breadth of view which is cheery in the extreme, and it is for that reason above all others that I welcome the opportunity to bid you Godspeed in a fundamental activity in the university life."

Rabbi Hoffman is giving a course of lectures at the Interdenominational School of the Tompkins County Council of Religious Education. The subject, "Manners and Customs of the Holy Land" is one that Rabbi Hoffman is especially qualified to teach since he spent a year in Palestine studying conditions there. He is giving another series of lectures at the Westminster Choir School on "Jewish Forms of Worship." This is the largest choir school in the country. His lectures are part of a course in which Catholic and Protestant liturgies will also be treated.

Rabbi Hoffman was recently elected president of the Ithaca Council of Religious Education.

MORE than 800 members and guests attended the annual meeting of the Southern Illinois Council of B'nai B'rith at Collinsville. A feature of the affair was the installation of Brother Jacob Beck as vice-president of the Council and of his wife as vice-president of the women's division.



*An interior scene at the Cornell B'nai B'rith Hillel Foundation.*

THE Rose of New England Lodge No. 898, Norwich, Conn., has been exceedingly active recently. It sponsored a brilliant celebration of the George Washington Bicentennial; it is conducting an intensive membership drive; it held a widely-publicized card party and dance, the proceeds of which were given to the unemployed of Norwich; and it was host to more than 250 of its own as well as members of nearby lodges at an installation banquet at which Judge Albert Cohn, president of District No. 1, was the principal speaker.

THE B'nai B'rith Hillel Foundation at the University of California has a splendid record in its attempts to obtain employment for Jewish students who must work their way through college. Through the Foundation twelve positions were obtained for students recently.

לכבוד פסח

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## B'nai B'rith Escapes Unscathed in Samuel's Bitterly Critical Book, "Jews on Approval"

AMERICAN JEWRY is still quivering under the lashes recently administered it by Maurice Samuel in his latest book, "Jews on Approval," which is reviewed in "The Printed Page" of this issue of the B'NAI B'RITH MAGAZINE. Few outstanding leaders, institutions, and philosophies escape unscathed. B'nai B'rith, however, emerges with such flying colors from this critical saturnalia, that at the risk of being condemned of the same kind of self-praise which Mr. Samuel defines as one of the grave defects of American Jewry itself, we quote what he has to say about the Order.

In a chapter on "The English-Jewish Press," the author excoriates Jewish journalism most devastatingly, but concludes: "There is, fortunately, some relief to this picture, just enough to remind us that the Jewish people is entitled to the vote. Now and again *The Jewish Tribune* rose into the class of the *Saturday Evening Post*. The B'NAI B'RITH MAGAZINE has done a little better."

In a later chapter, entitled "The General Picture," Mr. Samuel discusses Jewish lodges in the following manner:

"Uncreative gregariousness lies heavily on the Jewish fraternal orders. These began eighty or ninety years ago as benefit societies, Americanizing agencies, nuclei of the homeless and uprooted. The sign of their origin is still stamped on them. With tens of thousands of members, with annual conventions, they remain parochial. . . . Only the B'nai B'rith has shown spurts of a creative spirit, and has laid stress on adult education and national policy. Its most considerable achievement is the founding of University Centers for Jewish students" (Mr. Samuel refers to the B'nai B'rith Hillel Foundations)—"the first general assumption of responsibility toward the thousands of young men and women who imagine that with a college training their Jewish, as well as their personal, problems are nearer solution. B'nai B'rith maintains, as we have noted, a publication somewhat above the level of the general English-Jewish press. It encourages lecture courses. Through its branches in other countries it does something to sustain the feeling of Jewish international solidarity."

THE Chief Rabbi of Chile, Elijah Moses Magenzo, spoke on "The Life and Customs of the Jews of South America" at a recent meeting of Amos Lodge No. 27, Boston.

A CLASS of 20 A. Z. A. alumni was recently initiated into Minneapolis (Minn.) Lodge No. 271, in one of the lodge's most impressive ceremonies in recent months. The entertainment program was arranged by the novitiates.

## President of District 6 Visits Many Lodges

HARRY LASHKOWITZ, president of District No. 6, has been visiting many lodges in his District recently. At a meeting of Ramah Lodge in Chicago, before a gathering of more than 500, he installed the officers and delivered an eloquent address. He was accompanied by his wife.

The following day, accompanied by Otto G. Felton, secretary of District No. 6, Brother Lashkowitz spoke at a successful dinner meeting in Flint, Michigan. The next evening both he and Brother Felton spoke in Pontiac, Mich., and two days later both men addressed one of the largest gatherings of Jewry in Des Moines, Iowa, where a class of 51 was initiated into the Order. Another class of 50 was promised by local lodge officers, to be initiated within three months.

The next stop was Omaha, where the District officers took part in a B'nai B'rith discussion at the noon-day luncheon club of the local lodge. In the evening they delivered addresses at a joint installation of officers of Omaha and Council Bluffs (Ia.) lodges.

Sioux City, Ia., was next, and a very enthusiastic and large crowd greeted the officers.

In St. Paul, Minn., Brothers Lashkowitz and Felton were photographed and interviewed by the daily papers, and as a result there was a huge turnout in the evening at the meeting. A great deal of optimism concerning the collection of Wider Scope pledges and the acquisition of new members was expressed both in St. Paul and Minneapolis.

## Jacob B. Klein, B'nai B'rith Court Head, Dies at Age of 71

JACOB B. KLEIN, Chief Justice of the Court of Appeals of the Order, died at his home in Bridgeport, Conn., at the age of 71, after a lingering illness.

As Chief Justice of the B'nai B'rith Court of Appeals, Brother Klein rendered noble service in the adjudication of many perplexing problems. He was a beloved veteran in the Order, and widely known and respected for his devotion to Jewry and B'nai B'rith.

## B'nai B'rith Woman's Club Dedicated in Chicago

RABBI LOUIS L. MANN of Sinai Temple, Acting National Director of the B'nai B'rith Hillel Foundations, was the principal speaker at the dedication of the B'nai B'rith Women's Club of Chicago, February 21.

Miss Mary Blum is credited with first suggesting such a project as an activity for B'nai B'rith women in Chicago. She pointed out that while non-Jewish women have Y. W. C. A.'s everywhere, especially in the downtown district, there was no centrally located club room for Jewish women of moderate means who work in the city and live in the Loop district. She suggested that the B'nai B'rith auxiliaries engage in the foundation of such an institution.

The auxiliaries immediately saw the value of this idea, and promptly opened such a center, known as the B'nai B'rith Women's Club. It is located at 120 N. LaSalle Street, in the very heart of the Loop. That a need for such a center long existed is attested by the fact that, although the club rooms were opened only six months ago, they are already a beehive of activity, catering to the social and cultural needs of many groups of young people.

The auxiliaries interested in this project are united under the auspices of the B'nai B'rith Women's Council, of which Mrs. Hattie Block is the president.

PHILIP L. SEMAN, General Director of the Jewish People's Institute, Chicago, and a member of the B'nai B'rith Hillel Foundation Commission, is the author of an article in "The City Club Bulletin" on the Chicago Recreation Commission, of which he is now acting chairman, and a leader in recreational work in Chicago.

APPROXIMATELY 200 members and guests attended the sessions of the B'nai B'rith Council of Western Pennsylvania in McKeesport recently, under the auspices of McKeesport Lodge No. 573. Delegates to this quarterly conference were present from Pittsburgh, Washington, Aliquippa, Butler, New Castle, Kitaning, Irwin, Elwood City, Ford City, and Monessen.

SIXTY delegates from Canada, New England, and New York, as well as a large number of visitors, attended the third annual convention of the Far Eastern District of A. Z. A. in Newport, R. I., under the auspices of Judah Touro Lodge No. 998, B'nai B'rith.





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(Continued from page 201)

In her modestly furnished office in one of the new buildings in the State Capitol at Harrisburg, "are not hard-boiled or cold-hearted. They merely are trained people who, like other trained professionals, realize that there are no short cuts to their end, but that a well planned procedure must be employed if a decent social status of all our citizens is to be maintained. Social work is not measured by the amount it accomplishes, but by the quality of its work. After all, what do numbers mean? Far too often they are the measure of the inefficiency of our work."

Asked what she considered her objective, Mrs. Liveright said: "I do not consider it to be my function or the function of my department to go into the field to do actual case work or the actual setting up of agencies. Rather, we are responsible for leadership, for education, for advice, and for research. And much that we do can only be measured in the terms of standards accepted by agencies seeking our advice."

Mrs. Liveright feels the time has come for the average citizen to manifest a greater interest in the affairs of the State; especially in the man-

agement of the institutions created for those who must depend upon the State. She deplores the lackadaisical attitude of the average citizen who is willing to sit back and let others act for him. This, she believes, is one of the greatest ills from which America is suffering. In an enlightened community consciousness lies the future of American democracy. She is hopeful that we are rapidly approaching that state.

### The Days of the Notables

(Continued from page 197)

and for ever the foundations of the movement for emancipation. For the first time in the history of their struggle for human rights, the Jews spoke as a national entity.

In its eager pursuit of civic rights, west European Jewry denied its origins, and threw away in advance its

rights to a group existence. It "renounced" its association with the source of its existence, as though national identity is something which the individual can assume or relinquish at choice. The Russian Jews were the first with the courage to declare that they were not only individuals, but the mass product of their history and their culture; and they were not prepared to deny their history and destroy their culture, for the sake of civic rights—as the Jews of western Europe were doing. The awakening of the national consciousness went on apace in the eighties; the pace was accelerated in the nineties. Hence these two decades must be seen as the decline of the epoch of the *shtadtlanim*, who were a feeble echo of the "emancipated" Jews of western Europe—and the beginning of a new epoch, new in its entire philosophy of Jewish life, new in its methods and in its demands.

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## Foundations of Life

(Continued from page 211)

to worthy Jews. Preference is to be given to institutions for the teaching of strict Orthodoxy and for the training of rabbis and teachers in that faith.

Unfortunately, much of Mr. Lamport's estate was in the form of real estate and real estate securities, and his death occurred (1928) at a time when activity in real estate transactions was at a minimum. Until this condition changes it is impossible to put the trust into operation.

Any roster of major Jewish philanthropies would be incomplete without the name of Warburg, and so in this group we naturally find the Moritz and Charlotte Warburg Memorial Fund created in 1925 by Mr. and Mrs. Felix M. Warburg through a gift of \$500,000 as a memorial to Mr. Warburg's father and mother. The income of this fund, administered through the New York Community Trust, is used for the training of teachers, scholars and ministers of the Jewish faith in the Institute of Jewish studies at the Hebrew University.

A little known foundation is the Edward M. Chase Student Aid Foundation, created by Edward M. Chase, of Manchester, New Hampshire. In 1928, Mr. Chase set aside a fund of \$200,000 to aid worthy boys and girls to obtain an education in Lithuania, his native land, in schools where the language of instruction is Hebrew, but where all secular subjects are taught. This sum is divided into 61 scholarships, 23 in the progymnasium in Alytaus, 19 in the realgymnasium in Kovno, 15 in the Lithuanian University at Kovno, one at Massachusetts Institute of Technology, one at Tufts College, one at Columbia University, and one at the University of Nansing, France.

One of the noblest of the foundations doing only Jewish work is the Israel Matz Foundation, the creation of Israel Matz, long known for his interest in and benefactions to the revival of the Hebrew language and literature. The object of this foundation is to extend relief to needy Hebrew writers and scholars, who are recognized as such for their contributions to Hebrew culture and letters, as well as to the widows of such writers or scholars who apply for assistance. Relief is usually given in the form of a monthly subsidy for the period of one year. Most of the beneficiaries of the foundation's bounty are in Palestine, but its checks go out to Germany, Austria, France, Russia and the United States.

The smallest of the foundations in this class is the Rudnick Charitable Foundation of Boston, established in 1921 by Joseph Rudnick. Its aim is to extend material aid to needy Jews

as well as to help Jewish charitable, religious and educational organizations and to lend money to Jews without interest charges. These objects are fostered from the income of the Foundation's fund.

We now come to the most altruistic of all Jewish foundations, the Alexander Kohut Memorial Foundation, begun and exclusively supported by Dr. George Alexander Kohut, son of the great Jewish scholar, Alexander Kohut, for whom the foundation is named. The foundation has no capital funds other than Dr. Kohut's personal income. It was established in 1915 with the intention of spreading Jewish learning and to make it possible for scholars engaged in original research to publish the results of their investigations. This is done through research fellowships at Yale, Harvard, Jewish institutions of learning in New York, and in Vienna, Budapest, and Berlin.

Finally there is the Joseph Fels Foundation, founded in 1925 by Mary Fels in memory of her husband, Joseph Fels, the noted Single Tax Advocate and a leader of the Jewish Territorial Organizations. Its primary aim is to promote the rebuilding of Palestine as the Jewish national home and to spread the ethical teachings of the Bible.

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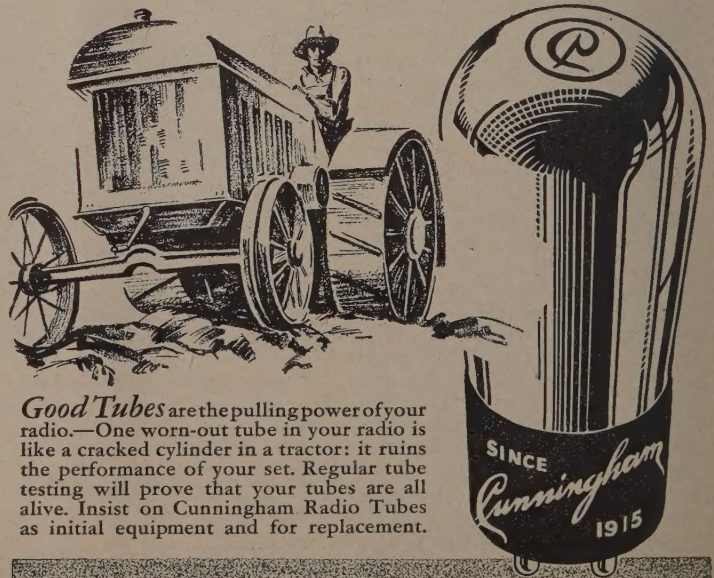
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## Frank Harris and the Jews

(Continued from page 200)

cheat him, Harris gave him a licking for his pains and could think of no more devastating condemnation than to call him "a dirty little Jew." Expressive, this, of Harris's attitude at times.

As if to repay Harris in kind for his villification of others, he, too, has been called a Jew! Poetic justice truly! I had the novel experience of proof-reading a strongly worded book by a former class-mate of Harris, Kate Stephens. This book is devastating in its exposure of Harris's lies and libels and it concludes with this tell-tale sentence: "So happened it in the life of a boy, undoubtedly of Hebrew and Irish blood. . . ."

I have argued with Kate Stephens on this point a score of times. She is adamant in her belief and offers what is to her convincing proof of Harris's Jewish origin: "His mental action, his writing, its stark directness, its emphasis on sex in this day, is Jewish. I could add much in physical appearance—that among Jews of New York I have met reproductions of Frank, Willie and Vernon Harris and their father. The beautiful, liquid, swimming oriental eyes of Willie we see in this country only among Jews."

Tenuous arguments these, that do not amount to any real proof unless coupled with documents, records, direct evidence. That evidence is not forthcoming, and so we have not the right to claim Harris as a Jew, especially since there is satisfactory proof of his Welsh origin.

Those who have read Harris's short stories, notably *Mad Love* and *The Yellow Ticket* will remark in them the author's very great fondness for Jewish women. We should expect to find the author of *My Life and Loves* enamored of all woman-kind, provided its specimens have the grace of youth and the allure of amatory invitation. It is somewhat surprising to find the whilom anti-Semite writing in glowing terms of Jewesses and setting them above other women. It is as if this strange man Harris were to show the full depth of his perverse inconsistency by damning Jewish men and extolling their wives and sisters and daughters.

Can anyone form definite, uncontrovertible conclusions about Harris? Is he an anti-Semite in the true sense of the word? Is he Jewish in origin? The answers are not forthcoming. We must say with his friend Shaw, that it is Harris's proud honor to be to every man the champion of his enemies. He is all things and he is nothing, depending on your viewpoint. That is why he is so fascinat-

ing a subject for biographers and should appeal especially to the race that has produced such brilliant limners of personality as Maurois, Guedalla and Ludwig.

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(Continued from page 205)

cently, and Mrs. Kander has already begun to make notes for a twentieth edition.

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## Among Our Contributors

SHMARYA LEVIN, dynamic Zionist author, and debater, was born in Russia 64 years ago. He was a member of the First Duma in 1904, and was a signer of the Viborg Manifesto, which defied the Czar and was a long step toward the Revolution. But he forsook a successful political career in Russia to link himself definitely with the lot of his people, and for a generation has been one of the outstanding Zionist propagandists.

ELMER GERTZ is a Chicago attorney, and co-author of "Frank Harris, a Study in Black and White," and is now at work writing his second book.

DAVID J. GALTER began newspaper work in Philadelphia 20 years ago, having been on the staffs of the *Philadelphia Press* and the *Public Ledger*. He has been an editor of the *Jewish World* for ten years, an associate editor of the *Jewish Exponent* for the last seven years, the Philadelphia representative of the Jewish Telegraphic Agency since it was founded, and a contributor to many Anglo-Jewish publications.

PHILIP P. BREGSTONE is a Chicago newspaperman and author of "The Growth of Jewish Chicago."

BERTHA GREENBERG is on the editorial staff of the *Wisconsin News*.

CARL RIEGELMAN is secretary of the B'nai B'rith Lodge in Oakland, Cal.

BERNARD POSTAL, former news editor of the Jewish Telegraphic Agency, is now a free lance writer living in New York.

JAMES G. HELLER is rabbi of the Isaac M. Wise Temple, Cincinnati.

DR. HIRSCH LOEB GORDON, orientalist and educator, was born in Poland and educated at several yeshivahs. He arrived in New York in 1915, where he engaged in teaching in several teachers' seminaries, in supervising Jewish education, and in scientific journalism. He recently received the degree of Doctor of Letters in Classical Archeology at the University of Rome; it was his eighth higher academic degree within the last eight years! He is a member of the B'nai B'rith Lodge in Newark, N. J. He served in the Jewish Legion in Palestine during the war. He is now studying medicine in Berlin in order to apply it to Jewish education.

DAVID OTIS graduated from Columbia in 1926. He is a frequent contributor to the Anglo-Jewish press, and wrote a weekly column for the English Section of the *Jewish Daily Forward* until that Section was suspended last year.





### He's Lucky At That

**L**AWYER: "What is your gross income?"

Israel: "I have no gross income."

Lawyer: "Do you mean to say that you have no income at all?"

Israel: "No gross income; I have only a net income; I am in the fish business."

### A Court Comedy

**A**N American Jewish lawyer tells the following story on one of the juries in the South of Ireland, where he visited a courtroom on a European trip. The usher of the court proclaimed with due solemnity the usual formula: "Gentlemen of the jury, take your proper places in the court," whereupon seven of them instinctively walked into the prisoner's dock.

### Mistaken Identity

**S**AMMY: "Mother, I'm going outside to play for awhile."

Mother: "What! with that hole in your stocking?"

Sammy: "No, mother; with the boy next door."

### Can't Be Bothered

**M**RS. SCHWARTZ: "Harry, the doctor is here."

Mr. Schwartz: "Tell him to come some day next week—I'm too sick to see him today."

### A Good Reason

**"W**HY have you written the word 'bank' with a capital B in the middle of a sentence?" the teacher asked little Jacob.

"Because," answered Jacob, "my father said a bank was no good unless it had a large capital."

### A Sure Cure

**Y**OUNG NATHAN had just married and was living as a guest with his father-in-law. He had nothing to do, and frequently he complained that he had headaches. One day the father-in-law told him that he had a good remedy for headaches.

"Tell me, quick, what it is!" cried the not-too-clever Nathan.

"Slam the door on your finger," answered the older man.

Nathan did as he was told, and immediately emitted a howl of pain. He turned belligerently toward his father-in-law.

"Hey—!" he cried, angrily.

"How's your headache?" asked the other calmly.

"Why—why—it's gone!" cried the bewildered Nathan.

### A Blessing in Disguise

**"I**M in such a dreadful fix!" Mrs. Kuhn told her friend.

"What happened?"

"My maid has left me without any warning."

"Some people have all the luck," replied the friend, "my maid left me without any jewelry."

*APRIL is the traditional month of jollity, but that is no reason why the eleven other months should be neglected. So send in your clever Jewish stories and maybe you'll win one of those nice new books for your library. Winners this month are Mrs. Boris Brutskus, Berlin, Germany; Miss R. Lerner, Montreal, Can.; H. Quitman, Cincinnati, O.; Carolyn Weiner, Gary, Ind., and Leon H. Rose, Camden, N. J.*

### A Heated Debate

**"W**HAT do you consider the burning question of the day?" Mr. Abramson asked his wife.

"Whether we should pay the coal bill or the gas bill," she answered.

### A Woman's Way

**M**R. FREUND'S car gently collided with Mrs. Meyerson's car one day on a principal boulevard. The only injury was a nasty dent in the lady's car.

"What's the matter with you?" cried Mrs. Meyerson sharply. "I stretched out my hand especially to show you I was turning!"

"Oh, madam," replied the cunning Freund, "you have such a small hand that I didn't see it."

"Well," smiled the lady, "there was no damage to speak of, anyway, was there?"

### An Authority

**"D**ON'T bother me; it's no use," declared Mr. Levine; "I don't sign any bills for anybody—not even for my own brother."

"Well," shrugged Mose, "I guess you know your own family better than I do."

### A Fair Question

**J**UDGE KAHN was known for his sharp tongue as well as for his fine sense of justice on the bench. One day a surly witness was brought before him.

"Do you drink?" asked Judge Kahn.

"That's my business," growled the witness.

"Have you any other business?" inquired the Judge, bitingly.

### A Dramatic Scene

**T**HE dramatic society of the synagogue was rehearsing. Mrs. Sloven was playing the heroine, and in the big scene she was supposed to kiss the hero, played by Hymie Rosen. Just as they arrived at this thrilling moment, Hymie's wife appeared in the auditorium.

"Oh!" exclaimed Mrs. Sloven, oilyly, "I hope, Anna dear, that you don't mind me embracing your husband like this?"

"Not at all," was Anna's icy reply. "I don't mind it in the least—if Hymie doesn't."

### Don't Complain, Men

**M**AX thought he had occasion to reprimand his wife, Rivke.

"I think, dear," he ventured, "that you fib a little, occasionally."

"Well, it's a wife's duty!" exclaimed Rivke indignantly.

"A wife's duty!" cried Max, bewildered.

"Yes," Rivke continued. "It's a wife's duty to speak well of her husband occasionally!"